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THE MARTYRDOM AND MIRACLES

OF

SAINT GEORGE OF CAPPADOCIA.

WORKS TO APPEAR IN THE ORIENTAL TEXT SERIES.

- I. Coptic texts with English translation of the Discourses on Saint Michael by Abba Theodosius, Severus of Antioch and Eustathius.
- II. Syriac text with English translation of the Martyrdom of Saint George of Cappadocia.

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ORIENTAL TEXT SERIES. I.

THE
MARTYRDOM AND MIRACLES
OF
SAINT GEORGE OF CAPPADOCIA.

THE COPTIC TEXTS

EDITED WITH AN
ENGLISH TRANSLATION

BY

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TO

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BRITISH MUSEUM.



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Misbelievers have written
Misbelief in their books,
Touching the Saint
That Georius hight.
Now will we teach you
What is true thereabout,
That heresy harm not
Any unwittingly.
The holy Georius
Was in heathenish days
A rich ealdorman,
Under the fierce Caesar Datianus,
In the shire of Cappadocia.

The Passion of St. George by Ælfric
Archbishop of York.

Je ne me cache pas le péril que j'affronte en donnant ici le martyre de saint Georges, comme un pur roman; mais je me mettrai à couvert sous le décret du pape Damase et, si ce décret ne suffit pas à me protéger au point de vue historique, j'invoquerai l'aide du célèbre Baronius qui s'est trouvé fort scandalisé de ce que contenaient ces actes de saint Georges.

Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LII.

PREFACE.

The Coptic texts relating to the tortures and martyrdom and miracles of Saint George printed in this book are edited from five manuscripts, three written in the Memphitic, and two in the Sahidic dialect. These MSS. are indicated in the following pages by the letters A, B, C, D and E.

The MS.¹ A is preserved in the Bodleian Library, Oxford, and bears the numbers Mareschal 23, Bodl. 157, and MS. Copt. Uri liv. It consists of 179 paper leaves measuring about 10½ in. by 7½. Each page is occupied by one column of Coptic, and one column of Arabic writing, generally containing 19 and 16 lines respectively. The quires are eighteen in number, and on the top of the first and last leaves of each quire is written $\overline{\text{I}}\overline{\text{C}} \overline{\text{X}}\overline{\text{C}}$ 'Jesus Christ.' On fol. 3 *a*, at the foot of the page, are three lines of badly written Arabic which read:—

اذكر يا رب عبدك الخاطى الغرق في بحر الخطايا
والذنوب الذي لم يستحق ان يدع

¹ See Uri, *Bibl. Bodl. Codd. MSS. Orient.* tom. i, p. 327.

“Remember, O Lord, thy servant the sinner, drowned in the sea of sins and transgressions, who is not worthy that”¹

On fol. 3*b*, is a partially obliterated Coptic cross printed in yellow, red, and green colours: in the spaces between the four arms are written $\bar{\iota}\gamma$, $\bar{\chi}\gamma$, $\bar{\eta}\bar{\iota}$ and $\bar{\kappa}\bar{\lambda}$, and on each side of the foot of the cross is a dove. The initial letters of some of the paragraphs have been gilded, the border of fol. 4*a*, is prettily illuminated, and the headings of the several sections of the MS. are written in red. On fol. 82*a*, are two lines of Coptic letters which read:—

αϥθoαλΔτθαμζιoατκζωρ
oθζζιθ ΔΗΑΔoζpλλζμλλζμ

Beneath these are two lines of Greek letters, and then we have another line of Coptic letters thus:—

ⲛⲱⲗⲭ≡ⲛⲕⲟⲩⲙⲓⲣⲧⲛⲛⲁⲩⲙⲓ.

My friend Dr. Henri Hyvernât of Rome informs me that these lines give the date in which the manuscript was written; and as he intends to discuss them at full length in his forthcoming treatise on the palaeography of Coptic MSS., and to reproduce them by photography, it will be sufficient to refer the reader to that work. On fol. 178*b*, is a colophon in Arabic which reads:—

هذا الكتاب المقدس وقفاً على بيعة الكنيسة السيد بدير
برموس وليس لاحد سلطان من قبل الرب سبحانه

¹ I am unable to read the last three or four words of this scrawl.

ان يُخْرِجه عن ملك الدير المذكور ما دام عامر بالرهبان
دائماً والسبح اله دائماً ابداً

“This holy book belongs by *wakf* (gift or bequest for pious purposes) to the church of the Virgin in the convent of Baramûs.¹ And no one has power from the Lord (may He be glorified) to take it out of the possession of the said convent as long as it continues to be inhabited by monks; and glory be to God for ever.” On the last leaf of the book the scribe has practised making in outline the borders and small illuminations which begin and end each quire. This manuscript is written in the Memphitic dialect in a good, regular hand of the latter half of the xivth century, and contains:

1. The Martyrdom of Saint George of Cappadocia by Pasikrates his servant.² Fol. 3b.

¹ The convent of Baramûs is situated in Lat. 30° 19' N., Long. 30° 16' E., in the Natron Valley, وادى النطرون, near the convents of St. Macarius and Amba Bishôî, and between the Natron Lakes and the Bahar el-Farigh. In Maḥmûd Bey's map of Egypt it is placed at the junction of the caravan routes from Alexandria and Tripoli to Cairo. For descriptions of this famous convent see Curzon, *Visits to Monasteries in the Levant*, pp. 94, 95, and Butler, *Ancient Coptic Churches of Egypt*, vol. i, pp. 334—337.

² For the Greek and Latin texts, see Lipomann, *De Vitis Sanctorum*, tom. ii, pp. 251—253, (Venice edition); Surius, *De Probatiss Sanctorum Vitis*, t. ii, pp. 278—281; and *Acta Sanctorum*, April 23, Appendix, p. vii. For the Syriac and Arabic versions of this martyrdom see Brit. Mus. Mss. Rich 7200, Add. 17205, 14734 and 14735; Wright's *Catalogue of the Syriac MSS. in the British Museum*, pp. 1087, 1119 and 1122; and Rosen and Forshall, *Cat. Codd. MSS. Orient. Pars i*,

2. An Encomium upon Saint George by Theodosius, Bishop of Jerusalem.¹ Fol. 83*a*.

3. The nine Miracles wrought by Saint George.² Fol. 95*b*.

The paper manuscript B is in the possession of Lord Crawford, and formerly belonged to Henry Tattam. It consists of 148 leaves measuring 8¾ in. by 5¾. Each page is occupied by one column of writing of 15 lines. The quires were originally 18 in number, and some of the leaves have been much stained by water. Leaves 1 to 31, 40, and 179—184 are wanting; two leaves have been paged p*ε* instead of p*Ε* and p*ς*; and leaves p*οα* and p*οβ* have been bound up at the end of the manuscript instead of in their proper place. The manuscript is written in the Memphitic dialect in a fine bold hand, and belongs in all probability to the xiith century. On fol. 90*b*, are three lines of Arabic which run:

الرب الاله سبحانه تبارك على المهتم
بهذا الكتاب ويعوضه كما وعد في
انجيله المقدس عن الواحد بثلثين وستين ومايه

pp. 92, 111. An Ethiopic version of the account of the martyrdom of S. George attributed to Pasikrates is described by Zotenberg, *Catalogue des Manuscrits Éthiopiens*, p. 203; and for other Ethiopic versions of it see Wright, *Catalogue of the Ethiopic Manuscripts in the British Museum*, pp. 162, 168, 189 and 190.

¹ About A. D. 450. See *infra* p. 236.

² The number of miracles attributed to S. George by the Ethiopians amounts to as many as eighty. See Wright, *Catalogue of Ethiopic MSS.*, p. 190.

“May God (may He be glorified) bless him that had this book written, and may He, as He promised in His holy Gospel, reward him thirty, sixty and a hundredfold.”

The contents of this manuscript when complete were the same as those of A, and the variant readings from what remains of it are printed at the foot of the pages of the translation, because my edition from the Bodleian MS. A. was in type before I knew of its existence.

The parchment manuscript C is preserved in the Vatican Library, where it bears the number 63; it was brought by Assemani from a monastery near the Natron lakes. Many of the leaves have been injured by water, and some are so rotten that the letters can only be deciphered with the greatest difficulty. The Martyrdom of Saint George is written on ff. 106—172 of the manuscript, the leaves of which measure 13 in by 9¾. This portion of the manuscript was originally a separate book, and bore the number **ϥζζ** (267) which is still to be seen on the lower margin of the first leaf. The margins of the first page are ornamented with an intertwining line border painted in divers colours. This page is divided into two unequal parts by a painted line ornament, in the upper, or larger, is the title of the work written in slender uncials, and in the lower are the first few words of the text of the martyrdom. The manuscript is written with fine tenth century uncials in the Memphitic dialect. The 67 parchment leaves on which the martyrdom is written are divided into eight quires: the first six contain eight leaves each, the seventh contains seven, and the eighth (which is unnumbered) twelve. The leaves are paginated

consecutively, on their reverse sides only, for the first six quires; there are mistakes in the seventh quire, and the eighth quire is not paginated at all. The manuscript is bound in red skin, and bears the arms of Pope Clement XI and Cardinal Pamphili. On fol. 172 *a*, are written 17 lines of small uncials which tell us that the manuscript was written by the care of the God-loving brethren Peter the deacon, Kellouḡ the deacon, and their spiritual son, whose name is not given, and placed in the Church of Saint Michael of Géphroenezêt.¹ On the reverse of the same page are 13 lines of writing, the last of which states that the manuscript was written in the year of the Martyrs 672 = A. D. 956.

The fragment of the Sahidic version of the Martyrdom and Miracles of Saint George, D, is preserved in the Vatican Library.² The leaves are eleven in number, nine paged īṙ—KĀ, and two, containing fragments of his miracles, un-paged. There are two columns of writing to each page, and the manuscript was written probably in the viiith or ixth century. We learn from the colophon that the manuscript was written by two brothers called Stephen and John; and that it was made at the expense of Apa Jacob the son of the Arch-Apa Luês and Kûlban, of the town of Shmin³ Panos, "for the salvation of his soul, and that Saint

¹ I have not been able to identify this town.

² See Zoega, *Catalogus Codd. Copt.*, p. 240, no. clii.

³ A town situated on the east bank of the Nile not far from This, the Panopolis of the Greeks, and the modern Ahmîm. It is a very ancient town (Leo Africanus, viii), and was famed for its linen manu-

George might show favour to him before the king Christ, and save him in this wicked world, and give to him a lot and an inheritance with all the saints in the world which is to come."

The fragment of the Sahidic version of the Martyrdom of Saint George, E, is preserved in the library of the Earl of Crawford and Balcarres. The leaves, paged $\mathfrak{M}\mathfrak{F}$ — \mathfrak{Z} , are eight in number and measure $12\frac{1}{2}$ in. by $8\frac{1}{2}$. There are two columns of writing to each page, and each column contains twenty-six lines. The manuscript is written in a fine bold handwriting and belongs probably to the viiith or ixth century. A few of the leaves have been damaged by water, and, in places, the writing is erased. I suspect that this fragment belonged to the manuscript of which D once formed a part. At the foot of page $\mathfrak{M}\mathfrak{F}$, beneath the second column of writing are the words $\mathfrak{P}\mathfrak{M}\mathfrak{E}\mathfrak{Z} \ \bar{\Delta} \ \mathfrak{N}\mathfrak{O}\mathfrak{O}$ "the fourth time of reading", which show that the martyrdom was read through in four or five readings in the church to which this manuscript originally belonged. The first two or three words of the passage allotted for the fourth time of reading are in capital letters painted red.

The Coptic version of the martyrdom of Saint George

factories and jewel cutting. See Strabo, xvii, 41 (Didot's edition p. 690); Champollion, *L'Égypte sous les Pharaons*, i, 257. The accuracy of Strabo's description is supported by the large numbers of pieces of beautifully worked linen lately found at Ahmîm which are now preserved in the British and South Kensington Museums. For a description of the monasteries at Ahmîm see Quatremère, *Mémoires*, i, p. 448.

in the manuscript A appears to be of a good antiquity, but contains several bad readings. The aim of the original translator appears to have been to make the work as brief as possible, so much so that, without the more discursive encomium of Theodotus, it would have been exceedingly difficult to translate portions of it at all. The name of the Coptic translator of the martyrdom attributed to Pasikrates is not mentioned in the manuscript, nor have I been able to find an allusion in the encomium of Theodotus, Bishop of Ancyra, to any other work on St. George save the encomium upon him attributed to Theodosius, Bishop of Jerusalem. If this latter encomium, or a Greek original, was really written by Theodosius it is a very interesting fact, and takes us back to within 150 years of the time when Saint George is said to have been martyred. The encomium upon Saint George by Theodotus is clearly based upon an older work, and the original of the Coptic text in A might very well be the older work. It is a significant fact that many of the passages in it which offer difficulties to the modern translator, are either omitted entirely from the encomium by Theodotus, or are paraphrased. The Greek texts of the encomiums by Simeon Metaphrastes, Andrew of Crete, and Gregory of Cyprus, appear to have been based upon some such account of the martyrdom of Saint George as that offered to us by the Coptic text. The Arabic version in A is, on the whole, very good; but at times the translator paraphrased the Coptic so loosely that these parts of his work do not help us to understand the original Coptic. In the spelling of proper names he followed

blindly the corrupt forms of Greek names given in the Coptic text.

The summary of the life and death of George the Martyr¹ as given by the Coptic texts is as follows:—

In the days of the impious emperor Diocletian the devil saw that the belief in Christ was spreading throughout the whole world and causing the worship of idols to cease. He then entered into the emperor's heart and made him raise up a terrible persecution against the Christians. Then Diocletian prepared instruments of torture of the most devilish nature, and published two edicts. By the first he summoned the governors of every province to his presence to discuss with him what steps should be taken to prevent the increase of the worship of "Him that Mary bore", and by the second, published after seventy governors had come to his presence, he utterly forbade any person to utter the name of Christ, or to worship Him under pain of torture by the wheel, the wooden horse, the flesh scrapers and many other instruments of torture: thus three years passed by before any dared to confess that he was a Christian. At the end of this time, George, a native of Melitene, a city in the very far east of Cappadocia, came to Dadianus and desired to

¹ For other accounts of Saint George see *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23; Baring Gould, *Curious Myths of the Middle Ages*, pp. 266—316; Heylyn, *The History of that most famous Saynt and Souldier of Christ Jesus, S. George of Cappadocia*, London, 1633; Milner, *An Historical Enquiry into the Existence of S. George*, London, 1792. For a summary of the Mediaeval Legends of S. George see the article 'George' by the Rev. G. J. Stokes, M. A., in Smith's *Dictionary of Christian Biography*.

be made a count. George¹ was the grandson of John, the chief governor of Cappadocia, and the son of Anastasius, the governor of Melitene, and of Kîra Theognôsta, a noble lady the daughter of Dionysius the count of Lydda or Diospolis. George's ancestors had been orthodox Christians, and he boasts that none of them had ever been idolaters. When Anastasius was about thirty-six years old, he died, and left behind a widow and a family of three children, George and his two sisters, Kasia and Mathrôna, aged ten, six and two years respectively. Anastasius and his wife were exceedingly rich in cattle and possessions, and they were greatly beloved by all the country round about by reason of their good deeds. Shortly after the death of Anastasius, a new governor called Justus was appointed to rule over Palestine, and he was a God-fearing and good man; and he asked permission from George's mother to bring the boy up to the profession of a soldier. Kîra Theognôsta consented, and Justus shortly after appointed George captain over five thousand men. Justus next wrote to the emperor and informed him of the birth and position of the young man, and the emperor paid George a salary of three thousand pieces of money a month. For ten years George lived happily with Justus, who associated him with himself in the government of Palestine, and made him master of his house, and heir to all that he possessed. Moreover, Justus betrothed his daughter then about twelve years of age to him, but while

¹ He is said to have been called George after the name of his great-grandfather.

preparations were being made for the marriage he died, leaving George about twenty years of age and very handsome. In battle he was very valiant, and when he attacked his enemies they went down before him like chaff before the wind. The marriage of George was delayed in consequence of the death of his adopted father, and shortly after George gathered together a large sum of money and gifts, and made preparations to set out for Tyre, intending to ask the emperor Diocletian to make him a count and governor of Palestine. George's wealth must have been considerable, for when Dadianus offered him one hundred pounds of gold to depart from the city, he replied that he had left behind him twenty thousand pounds of gold and forty thousand pounds of silver, besides cattle, horses, fields and vineyards, to follow Christ. Having loaded himself with gifts for the emperor and the governors who had gathered together to him at Tyre for the purpose of laying down the boundaries of the empire, he set out with his servants in a ship and came to that city. When he arrived there he found a mighty multitude of governors and soldiers madly sacrificing to the gods of the Roman empire. Disgust laid hold of George when he saw their folly, and casting from him the idea of asking a favour at the hands of the governor Dadianus, he distributed among the poor all the money which he had brought to give to the governors, and determined to become a Christian. He then went back to his ship and told his servants of his resolution, and they entreated him to allow them to return to their native city. George paid them their wages,

and set them free on the condition that they did not go to his native city and inform his mother and sisters and his betrothed of his intention to die for Christ's sake. Three of his servants, Pasikrates, Lukios and Kirennios refused to forsake their master, and having hired a house at Tyre, they witnessed his strife and death. Having stripped himself of all he possessed, even to his very clothes, he went into the presence of the governor Dadianus and proclaimed boldly that he was a Christian. Dadianus asked him questions about his birth, and parentage, and position in this world, adjuring him by the name of Christ to tell him the whole of his history. When Dadianus learned from George that he was of noble birth, and had served in the imperial army with considerable distinction, he endeavoured to turn him aside from his fatal decision: and admiring his beautiful form and handsome face he tried to allure him into further service by promises of advancement in the empire and great rewards. George rejected his offers with scorn, and began to revile the imperial gods, pointing out at the same time how abominably polluted they were as compared with Peter, Elijah, the Virgin Mary, and other saints. The patience of Dadianus being at last tired out by George's resistance he ordered him to be stripped naked by the attendants and thrown upon the wooden horse, or rack, to wrench his bones from their sockets; and they forced his feet into iron boots and drove nails into them; they put a weight of six hundred pounds upon him so that he burst asunder: they broke in his head with iron bars; they scraped him with scrapers,

and then poured vinegar and brine upon his wounds: and having nailed him to a bed they cast him into prison, where during the night Christ came and healed him entirely. On the following day when Dadianus found that he was healed he had him tied to four posts and beaten with eight hundred stripes, and vinegar and brine poured over him. That night Christ visited him again in prison and healed him. The next day Dadianus made a proclamation in which he invited any magician who was able to overcome George to come to his presence, promising to reward him well if he could defeat and kill him. In answer to this proclamation a man called Athanasius appeared and told the governor that he was able to do anything. When Dadianus asked for a proof of his assertion, Athanasius asked that an ox might be brought to him; and when it was brought he whispered in its ear, and it split asunder into two parts which, when weighed, were found to be of equal weight. The governor was satisfied at his proof of power, and ordered that either he should overcome George, or that George should overcome him. Athanasius then filled a cup with drugs, and having uttered the mighty names of demons over it gave it to George to drink: George drank it, but the poison had no effect upon him. Athanasius begged for one more trial of his skill, and having mixed a more potent draught of poison, and having pronounced the names of more powerful demons than the first over it, he gave it to George to drink; and he drank it without any evil consequence following. Athanasius the sorcerer, seeing that his magic

where Alexandra the Queen was, went out and caused a herald to proclaim that George would offer sacrifice to the gods on the morrow. When George had come into the palace he began to pray, and Alexandra hearing the prayer asked him to explain it to her, and to tell her about Christ. And George told her of the creation of man and of his fall, of his enemy the devil, and of the coming of the Son of God into the world to save man from the fires of Amenti. When Alexandra learned that Apollo and Herakles and the other gods of the empire were not gods, but only idols, she believed on Christ, and entreated George to pray to Him on her behalf. On the following day Dadianus sent to bring George to offer sacrifice to Apollo, whereupon George commanded the little boy, to whom he had given the power of hearing, seeing, and walking, to go into the temple of Apollo, and to bid him to come to him. When the devil which sojourned in the idol heard George's command he leaped down from his pedestal and came to him; and he at once told George that he was the rebellious spirit who refused to bow down before Adam, and that on account of this act of rebellion he was expelled from heaven. And when the devil had confessed all his evil deeds, George struck the earth with his foot, and it opened, and swallowed him up. Then George went into the temple, and threw down the images of Herakles and the other gods, and trampled them in the dust. When the priests saw what George had done they bound him with cords, and took him to Dadianus, who charged him with having lied and broken his promise to worship Apollo. Dadianus

being greatly ashamed and enraged at the destruction of his idol, went into his palace and lamented to Alexandra how much he had suffered at the hands of the Christians. Then Alexandra reproached him for having maltreated them, whereupon Dadianus laid hold of her hair and dragged her out before the governors, and told them what had happened. And they ordered that she should be first stripped naked and tortured on the wooden horse, and then that she should be beheaded, which took place on the 15th day of Pharmûthi. After these things Dadianus the governor passed sentence of death upon George, and each of the sixty-nine other governors signed it, and George rejoiced greatly. And while the seventy governors were sitting at meat George prayed to God, and fire came down from heaven and consumed them; and when he had prayed concerning the resting place of his body and the welfare of all mankind, he was beheaded on the 23rd day of Pharmûthi. When George had been beheaded, Pasikrates and Lukios and Kirennios his servants came up and took away the head and trunk, and laid them together, and they went and bought spices, and embalmed the body, and laid it in a rock hewn tomb outside the city. And it chanced that the captain of a merchant ship from Joppa put in at Tyre to sell his cargo, and the servants of George bargained with him to carry the body of George to Joppa. When it arrived there a certain kinsman of George called Leontius provided horses, and they carried the body to Lydda or Diospolis, together with an account of George's sufferings and martyrdom written by Pasikrates his servant.

During the seven years in which George had been tortured, his mother and sisters and betrothed had all died, and the only kinsman of his left in Diospolis was his mother's brother called Andrew. When Andrew heard of the good things promised by Christ to those who should build a shrine to the name of George, he pulled down the house in which George had lived, and began to build at his own cost a small martyrion in which to deposit his body. Finding the work very expensive he fell into great grief, fearing lest he should be unable to complete the building which he had begun; but George appeared to him by night, and showed him a place in the ground where he had hidden money during his life-time, and with this, and the help of his neighbours, he completed the building which was consecrated by Abba Theodosius the Bishop of Jerusalem on the 7th day of Athor. Soon after the consecration of the shrine it was wrecked by one of Diocletian's generals called Euchios, but it was afterwards rebuilt and greatly enlarged by the emperor Constantine. When the emperor Theodosius II had reigned twenty years, he built a church in honour of George, and he gathered together the Bishops from all parts of the world, among them being Theodotus, Bishop of Ancyra, to the consecration of it.

The most cursory examination of the Coptic version of the martyrdom of George is sufficient to show that the writer of it, or of the Greek text from which the Coptic version was probably made, was fully acquainted with certain facts relating to the persecution of the Christians by Diocletian; but it is also clear that the names of the

persons who took part in it have been either wilfully or ignorantly corrupted by him, and that the historical sequence of the events which took place during that period has been destroyed. The first account of George's martyrdom is said to have been written by his servant Pasikrates,¹ Πασικράτης, but it has been considered to be untrustworthy by many. However this may be, it is certain that both Theodosius, Bishop of Jerusalem about A. D. 450, and Theodotus, Bishop of Ancyra, who lived in the early part of the Vth century, used and accepted the account of the martyrdom of George said to have been written by him. If, however, the encomiums attributed to Theodosius and Theodotus are not genuine, though I see no reason why they should not be, they were probably written about a century later. A Syriac version of the work of Pasikrates existed in the VIth century,² and it has so much in common with the Coptic account of A published in this book, that I originally intended to publish it side by side with the Coptic text, edited from three MSS. in the British Museum, and a Nestorian Syriac MS. in the

¹ For the Greek and Latin texts see *Acta Sanctorum*, Appendix ad April 23; Lipomann, *De Vitis Sanctorum*, ii April 23; and Raynaudus, *S. Georgio Cappadoce megalomartyre*, viii, p. 335 sqq. See also the list of Greek writers on S. George in Fabricius, *Bibliotheca Graeca*, ix, pp. 79, 80.

² See Wright, *Catalogue of the Syriac MSS. in the British Museum*, p. 1087. For a summary of the contents of the Syriac version see Dillmann, *Über die apokryphen Märtyrergeschichten des Cyriacus mit Julitta und des Georgius*, pp. 353—356, in the *Sitzungsberichte der Kön. Preuss. Akad. der Wissenschaften zu Berlin*, xxiii.

University Library, Cambridge.¹ The Arabic versions are of a later date, and are made from a comparatively modern recension of his original work, and from these were made the Ethiopic versions of the encomium of Theodotus of Ancyra.²

The Coptic account makes George to be martyred by Dadianus the 'great governor of the Persians', in the presence of seventy governors from all parts of the world. From the description of the ferocity of this governor and his cruel tortures of the Christians no other historical character than Galerius Valerius Maximianus, who reigned jointly with Diocletian can be intended. This man was born of peasant parents and came from Dacia,³ he embraced the profession of a soldier and grew up without either manners or education.⁴ The general called Euchios in the ninth miracle of St. George (p. 77) who was sent by Diocletian to overthrow George's shrine at Lydda, is described as being of savage disposition, and from

¹ The Syriac version of the work attributed to Pasikrates, with an English translation, will be published by Mr. Nutt as soon as possible.

² See Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, pp. 162, 168, 189 and 190, and Zotenberg, *Catalogue des Manuscrits Ethiopiens*, p. 203.

³ Hence his name Dacianus or Dadianus. See Heylin, *St. George* p. 169.

⁴ Tillemont, *Hist. des Empereurs*, iv, p. 25. Ignorant of letters, careless of laws, the rusticity of his appearance and manners still betrayed in the most elevated fortune the meanness of his extraction. War was the only art which he professed. Gibbon, *Decline and Fall*, chap. xiii.

the description of the manner of his death Galerius must be the man described. The Coptic text and Lactantius¹ describe him as being more wicked than any other man upon earth, and it is well known that he was not only the first and principal cause of the persecution of the Christians, but also the man who incited Diocletian to publish his edicts against the Christians. His appellation of 'great governor of the Persians' was given to him by the Copts because of his celebrated defeat of Narses, king of Persia, about 297 A. D.² The two edicts against the Christians which are attributed to Dadianus are no doubt those of Diocletian published at Nicomedia in the year 303.³ The first was directed against the property of the Christians, and the second against their lives: these facts agree exactly with the statements respecting the edicts of Dadianus given in the Coptic text. According to the statements in the Coptic account of the martyrdom of George he cannot have been finally put to death by the sword before 310 A. D.⁴ The Christian church grew and flourished under the first twenty years of the reign of Diocletian, A. D. 284—303, and it was not until Galerius had conquered the Persians that any serious check was put upon Christianity. During the winter of the year 303 Galerius and Diocletian were at Nicomedia

¹ *De mortibus persecutorum*, cap. 9.

² Gibbon, *Decline and Fall*, chap. viii.

³ Tillemont, *Mémoires*, v, p. 21.

⁴ It is usually thought that George was martyred at Nicomedia A. D. 303.

discussing their future treatment of the Christians, and on the 24th February, the day after the demolition of the church of Nicomedia, the first edict against them was passed. The edict had scarcely been exhibited in the public place when it was torn down by a Christian, who took the opportunity of abusing the governors at the same time. This young man was seized, and after having been tortured most cruelly, was slowly roasted to death. I do not think that this young man was Saint George as Eusebius believes (*Hist. Eccles.* viii, 5), but I think it more than probable that his manner of death suggested the romance of the martyrdom of Saint George. The Coptic text makes George to be tortured by Dadianus for seven years at Tyre, and as the torturing of the Christians did not begin until after the publication of Diocletian's second edict that would make the year of George's death to be 310 or 311 A. D. The youth, however, who tore down the edict was tortured at Nicomedia in the year 303 and, according to the Greek churches, was called John. It is not easy to account for the sixty-nine governors who were gathered together to the presence of Dadianus, but we must not forget that, in the narrative, only four of them appear to take any active part in the martyrdom of Saint George, a fact which reminds us of Diocletian and his three associates, Maximian, Galerius and Constantius. When we read of St. George causing the governors to be burnt up by divine fire just before his death, it seems very possible that an allusion to the two attempts made to destroy Diocletian and Galerius and their palace by fire within fifteen days of the publica-

tion of the first edict against the Christians, is intended.¹ Thus there is some evidence that the original writer of the martyrdom of St. George was well acquainted with the facts of the persecution of the Christians by Galerius, but that either wilfully or ignorantly the names of those who took part in it were corrupted or changed, and the historical sequence of events destroyed.

I am unable to say when the Coptic version of the martyrdom of George was made, but it must have been known and read as early as the time of Theodotus, Bishop of Ancyra, in the early part of the Vth century. The fragments D and E of the Sahidic version show that the work was known all over Egypt in the IXth century; and as we find in E a marginal note, $\pi\mu\epsilon\zeta \bar{\alpha} \dot{\eta}\omega\omega$, "the fourth time of reading", indicating the passage which was to be read at the fourth reading of the martyrdom, we are certain that it was read publicly in the churches of Upper Egypt at that period.

The Coptic text shows us clearly that the dragon which George fought and overcame was none other than the impious Dadianus, and it proves, if further proof is needed, that George the martyr and George the opponent of Athanasius, Bishop of Alexandria, were two distinct persons; the fact being that Athanasius the Bishop has been confused with Athanasius the sorcerer whom George the martyr overcame. And the princess whom popular tradition says Saint George rescued from the dragon,

¹ Tillemont, *Mémoires*, v, 9.

is Alexandra the wife of Dadianus who was converted to the Christian religion, and was baptized and suffered martyrdom.

As for Saint George the martyr it is very improbable that such a person ever lived. The young man who tore down the edict at Nicomedia, and the fearful sufferings which he suffered, afforded ample material for the construction of a martyr who should not only be able to endure every suffering and torture which the malice and hate of a tyrannical governor could devise, but who should die several times and be raised up again to life by the power of Jesus Christ. Every new version which was made of the martyrdom contained some new wonder or miracle, and we know that the *acta* of Saint George became absolutely incredible before the end of the fifth century, for about the year 495, Pope Gelasius decreed that, although George was to be esteemed as a genuine martyr, yet his passion was not to be read because of it being the work of heretics.¹ The popular versions of the martyrdom of Saint George current among Christian nations assign to him tortures which he never could have endured, and endow him with powers which he never could have possessed. He has been universally regarded as a helper of the poor and needy, a defender of the weak against the strong, a mediator between God and man, a benefactor of all mankind, a co-regent of the Holy Trinity

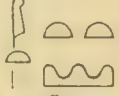
¹ See Tillemont, *Mémoires*, xii, pp. 694, 695; Theil, *Epistolae Romanorum pontificum genuinae*, i, p. 458; and Dillmann, *Über die apokryphen Märtyrergeschichten*, p. 1.

in heaven, and, in short, the traditions of Saint George have made him to usurp all the power possessed by man and beast upon earth, and the omniscience and omnipotence of God in heaven. Moreover, round about him have gathered the myths of the most ancient nations of the world, and I doubt much if the whole story of Saint George is anything more than one of the many versions of the old-world story of the conflict between Light and Darkness, or Rā and Āpepi,¹ and Marduk and Tiamat, woven upon a few slender threads of historical fact. Tiamat² the scaly, winged, foul dragon, and Āpepi the powerful enemy of the glorious Sungod, were both destroyed and made to perish in the fire which he sent against them and their fiends: and Dadianus, also called the 'dragon', with his friends the sixty-nine governors, was also destroyed by fire called down from heaven by the prayer of Saint George.³

¹ See a paper by M. Clermont Ganneau, *Horus et Saint George*, in the *Revue Archéologique* for Sept. and Dec. 1866. La légende de Saint Georges, tuant le dragon, est inconnue aux Coptes, et c'est à tort qu'on a profité de cette légende pour écrire que les Coptes avaient identifié Horus et Saint Georges: c'est Saint Michel qui avait été identifié avec Horus, vengeur de son père: c'est Saint Michel qui tuait le dragon infernal et ceux qui survenaient sur terre. Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LIV.

² The Babylonian text of the fight between Marduk and Tiamat from a fragment of the 4th tablet of the 'Creation' series is published in the *Proceedings of the Society of Biblical Archaeology* for December 1887.

³ For the identification of Saint George with Mithra see Gutschmid, *Über die Sage vom hl. Georg, als Beitrag zur iranischen Mythen-geschichte*, pp. 185—202. (In *Berichte über die Verhandlungen der Königlich-Sächsischen Gesellschaft der Wissenschaften zu Leipzig*, 1861. Philologisch-historische Classe.)

The information which the Coptic martyrdom of Saint George affords us in respect of hell is very interesting; firstly, because it shows what the Copts thought hell was like, and secondly, because we see from it that the ideas of the ancient Egyptians on this subject are reproduced with but slight variation. The Coptic translators of the Bible rendered ⲛⲓⲛⲩ and ὁ ᾗδης by AMENT†, i. e.  *Amentet*, a word which meant first of all ‘the place where the sun hid himself’, and afterwards ‘the place of the dead’.¹ In this place Osiris sat in a hall of judgment surrounded by the forty-two “assessors” of the dead.² Anubis, the god of the dead, stood by waiting to seize and carry off the unfortunate soul that had been “weighed in the balance and found wanting”,³ and near him stood the beast, part lion, part crocodile, and part hippopotamus. The Copts inherited their idea of the judgment hall in Amenti from their ancestors the ancient Egyptians; and the burning fires which, in the old mythology, consumed the enemies of the Sun god, were made to assist in torturing the souls of the damned.

The Coptic hell was a place of fervent and parching heat, and it is said that “the heat of the sun is nothing beside that of Amenti, and if a man were to pass all his time standing in the sun, it would not be equal to one day

¹ Brugsch, *Dict. Géog.* i, p. 33.

² See the vignette to the 125th chap. of the Book of the Dead.

³ For a very interesting paper on the connexion of the verse in Daniel with the scene in the Book of the Dead see Clermont Ganneau in the *Journal Asiatique*, Série 8, t. viii, pp. 36—67.

of punishment.¹ When John, the son of Pisentios, Bishop of Coptos, complained of having had no water for two or three days, his father asked him to imagine what the sufferings must be² of those who had to pass through the river of fire in hell. The punishments meted out to souls in Amenti were various: "some, whose sins are many, are now in Amenti, some are in outer darkness, some are in pits and wells filled with fire, some are in the nethermost hell, **ΑΜΕΝ† ΕΤΕΑ ΠΕΧΗΤ**, some are in the river of fire, and to these no rest hath been vouchsafed until this minute."³

The dead men who were raised to life by the martyrs give us accounts of what they saw and what they suffered. When Macarius of Antioch had raised to life a man who had been dead six hours, he asked him that had been dead to describe his state after death,⁴ and the man replied, "I was a man who worshipped idols; and when I came to die the *dekans* (**ΔΑΝΔΗΚΑΝΟC**), came after me, and their faces and forms were different from one another. Some had the face of a beast, some had the face of a dragon, some had the face of a lion, some had the face of a crocodile and some had the face of a bear.⁵ And they tore my soul from my body with terrible mercilessness, and they ran away

¹ Amélineau, *Étude sur le Christianisme en Égypte au Septième Siècle*, p. 80.

² Ibid. p. 140.

³ Ibid. p. 144.

⁴ Hyvernât, *Les Actes des Martyrs de l'Égypte*, p. 56.

⁵ Compare the various forms of the heads of the 42 assessors of the dead in the vignette of the 125th chap. of the Book of the Dead.

with it to the great river of fire and plunged me in it to a depth of four hundred cubits; then they took me and set me before the Judge of truth. And I heard this sentence come forth from him:—'Take away from before me this soul which has made devils to be gods, and which has denied the God who made it, and let it know that God liveth on high. After these things they ran away with me to a place of darkness wherein there was no light, and they cast me out into the cold where there was gnashing of teeth. And I saw there the worm that dieth not having the head of a crocodile.¹ And he was surrounded by reptiles of all (kinds) who threw down souls before him, and when his own mouth was full he made the other beasts to eat also, and they rent us but we did not die. After these things they brought me out of that place, and carried me to Amenti for ever. And while they were dragging me along I heard a voice behind me, saying, "Bring him back, for he must needs be sent back to the world again through the prayers of Saint Apa Macarius of Antioch;" and they brought my soul back and placed it in my body."

A fuller description of the inhabitants and tortures of hell is given in the following extract which states that the damned do not suffer on the Sabbath day. The man who had been dead two hundred years (*infra* p. 219) when George raised him up from the dead, said that rest was given on the Lord's day to every soul in hell, except to those who,

¹ Compare the beast part lion, and part hippopotamus, and having the face of a crocodile in the vignette of the 125th chap. of the Book of the Dead.

in their lifetime, had worshipped idols. John, the son of Pisentios, used to go to take water to his father every Sabbath day, and one day when he came he heard someone weeping sorrowfully and entreating his father, saying, "I beseech thee, my father and master, to entreat the Lord for me that He may release me from these punishments, and may not cast me back again into them, for I have suffered greatly." And I thought that it was a man talking with my father, for the place was dark; and I sat down and listened to the mummy talking with my father. Then my father said to the mummy, "From what nome comest thou?" and the mummy said, "I am from the town of Erment." My father said to him, "Who was thy father?" and the mummy said, "My father was Agricola, and my mother was Eustathia." My father said, "What god did they serve?" and the mummy said, "They worshipped Poseidon the god of the sea." My father said to him, "Didst thou hear if Christ had come into the world before thou diedst?" The mummy said, "No, my father, for my parents were pagans (ΖΑΝΘΕΛΗΝΟΣ), and I followed their manner of life. Woe, woe is me, that I was born into the world. Why did not my mother's womb become my grave? And it came to pass that when I came to the necessity of death the chief evil spirits (ΝΙΚΟΣΜΟΚΡΑΤΩΡ) came round about me, and they spoke of all the evil which I had wrought, saying, "Let me come now and deliver thee from the punishments into which thou wilt be thrown." And they had iron knives and iron goads pointed like spears in their hands, and they stuck them into me, and

they gnashed me with their teeth. And after a short time my eyes were opened and I saw the dead hovering about in the air in a multitude of forms. Then straightway the merciless angels brought my wretched soul out of my body and tied it under a bodiless horse, and dragged me down to Amenti. O woe is every sinner like myself born into the world! O, my master and father, how numerous were the pitiless torturers, each with a different form, into whose power they gave me! O what a number of wild beasts did I see on the way! O how exceeding great was the power of those that tortured me! And when they had cast me forth into outer darkness I saw a huge place more than two hundred cubits deep filled with reptiles, and some of them had seven heads, and their whole bodies were like scorpions. And there was also a huge worm most terrible to behold, and the teeth in his mouth were like iron stakes; and they threw me down for that worm, which never rests, to eat. And all the beasts are assembled round about him at all times, and when he fills his mouth, all the wild beasts round about him fill their mouths." My father said to him, "Since thou art dead until this present has there never been any repose given to thee, or any time in which thou hast not been made to suffer?" The mummy replied, "Yes, my father, pity is shown to those who are enduring punishment every Sabbath and every Lord's day. When the Lord's day has come to an end, we are (again) cast into the punishments which we deserve that we may forget the years that we have lived in the world; and when we have forgotten the sorrow of this punishment they

cast us into others yet more painful. And while thou wast praying for me, straightway the Lord commanded those who were scourging me, and they took out the iron gag which they had put in my mouth and set me free. and I came to thee. Behold now I have told thee what I have suffered. Pray for me, O my master and father, that a little rest may be given to me, and that they may not cast me into that place again." My father said, "The Lord is merciful, and He will show mercy unto thee. Lie down and sleep until the general resurrection in which every one shall arise, and thou also shalt arise with them."¹

In the winter of 1885 I wrote to Prof. Ignazio Guidi of Rome asking him if it would be possible to obtain a copy of the Sahidic fragment of the Martyrdom of Saint George preserved in the Vatican. He mentioned my wish to Prof. Henri Hyvernât, Professor of Assyriology and Egyptology in Rome, who immediately sent to me his copy of the fragment which he had made some time before. He gave me permission to publish it, and most kindly offered to collate the 'proofs' with the original. As soon as Prof. Hyvernât knew that I was printing the martyrdom and miracles of Saint George from the Bodleian manuscript, he sent to me, unasked, his copy of the encomium of Theodotus, Bishop of Ancyra, upon Saint George, and promised that if I printed it he would collate the proofs with the manuscript. This offer I gladly accepted, and not only I, but all lovers of Coptic literature, and all who are interested

¹ Amélineau, *Étude sur le Christianisme en Égypte*, pp. 147—150.

in matters relating to the Coptic church, owe him a large debt of gratitude for his generosity. My thanks are also due to the Curators of the Bodleian Library for their loan to me of the manuscript A; and to the Earl of Crawford and Balcarres for the use of the MSS. B and E, and for his kind permission to print any part of them.

Since the whole of my edition of the Coptic texts relating to Saint George, and the English translation of them was in type, M. Amélineau has published a very interesting little work entitled *Contes et Romans de L'Egypte Chrétienne*, in which he has given a translation of the A manuscript, the text of which is printed in this book. As a large number of the sheets of this book were printed off I was unable in my edition to note the variations in our translations, and as they agree substantially, there was perhaps little need to do so. I must in justice to myself state that the publication of my edition of the Coptic texts and the English translation of them was delayed nearly a year through my absence from England on the two missions to Egypt and Mesopotamia which the Trustees of the British Museum did me the honour to entrust to me.

Finally I dedicate this book to Mr. P. Le Page Renouf in recognition of many kindnesses shown to me, and as a mark of respect for the distinguished Egyptologist who first threw scientific light upon the difficult subjects of Egyptian grammar and mythology.

London, September 8. 1888.

E. A. WALLIS BUDGE.

ΣΥΝΘΕΟΥ.

Γ. Β. †μαρτυρία ἔτε πάλριος γεωργιος πικωρι
 ἡμαρτύρος ἔτε πενῶς ἱπῶς πᾶς ἔταρχωκ
 ἡπερᾶρων ἐβολ ἔσογ κῆρ ἡπιὰβοτ
 φαρμογῶι ἔβεν οὐζιρηνῆ
 ἔτε φ† ἄμην.

5

Δ. Α. ἔρρη δε ἔβεν πικνοῦ ἔτεμμαγ. ἡπικνοῦ
 ἡπικιμῶν νεν πινιῶ† ἔτωρμος ἔταρτωνγ
 ζιχεν †εκκλησιᾶ. ναρῶπ πε ἔχε οὐνιῶ†
 ἔχοσεν ἐρναῶτ. νιογρῶγ δε κατὰ μα ναγ- 10
 σωρεν πε. εὐζῶλεν ἔσα νιρερζιῶεννογρι
 ἔτε †μεῶμνι ἔαρατοῦ ἡνιῶνογὶ ἔτε νιῶλῶν
 ναγερᾶναγκάζιν ἔογον νιβεν σε ἔτογερ ῶγ-

Δ. Β. ῶογῶι ἡνιῶλῶν ἔτε νιδεῶν. αργιτοτῶ
 οὐν ἔχε πογρο δαδιᾶνος φηῖταρῶι ἡπιερῶι 15
 ἐαρᾶμονι ἡπιᾶ ἔλακζ ἔτε πκαζι. ἔταρερ-
 ῶορπ ἔχε πογρο δαδιᾶνος αργεῖσι ζιχεν π-
 νημα αργῆαι ἔζανπροστορμα σε ζινα ἔσεῶ
 ἡμῶγ ἔβεν πικοςμος τηρῶ. ναι νε νηῖτῆνογτ
 ἡῆτογ. σε ἐπιδι ἔ οὔσμη ἔ ἐναμαῶς σε φη 20

Ε. Α. ἔτ α μαρία ναςῶ. ἔθογ ἡμαγᾶτῶ πετογῶγῶτ
 ἡμογ πε. οὔοζ πᾶπολλῶν νεν ποσιῶν νεν
 περμης νεν †αστᾶρτη νεν πίζεγς νεν
 ἔζαβεῶ νεν ῶρνας νεν σκαμανδρον νεν
 πῶσπ ἡνινογ† σεῶγῶτ ἡμῶγ ἄν. ἄλλα 25

- ἡς πχς ἡμαγατq φη ἔτα νιογδαλ ἡοθεq ἡθοq
 Ε. Β. πετογωμεωι ἡμοq. εῖθε φαι εἰςῃαι ἡμαι νιβεν
 νιογρωογ κατα χωρα νεν νιαρχων τηρογ
 ετχη ἡεν παμαζι ἡταμετογρο ἡμωινι γαροι
 ἡχωλεμ ἡτετενῆμι ἡπσοβνι ἡτε παερωιωι. 5
 τοτε αγθωογ† ἡμαγ ἡχε ὁ ἡογρο ἡβολῃεν
 †οικογμενη τηρς νεν γαννιω† ἡμῃω εγωω
 ρως δε ἡτεωτεμ πιμα ωολογ ριτεν πογᾶωαι.
 ς. Α. ογορ αγρεμci ἡχε πογρο δαδιᾶνος ρι πιβημα.
 αγθορογῖνι ναq ἡνιςῃβαι τηρογ ἡτε νιβαζανις- 10
 τηριον αγχαγ ἡβρηι τηρογ ναρραq ἡτε ναι
 νε. γανδλοχ ἡζομτ νεν γανκελεγβιν ἡγαν-
 κερσкас νεν γανθηκανον ἡβενιπι νεν γαν-
 τροχος ἡρε γανχηqι τακthογτ ἡρωογ νεν γαν-
 ερμεταριον νεν ογωε εqoi ἡατρε νεν γανσιx 15
 ς. Β. ἡβενιπι νεν γανχηqι ἡχαχλας νεν γανῆωογ
 ἡqοxωαλ νεν γανсаγ ἡβενιπι εγoγῶτεν ἡνικας
 ἡμαγ νεν γανβαωογρ εγμοок νεν πcωx[π]
 ἡνιςῃβαioγ ἡτε νιβαζανος εῖθαωτ. ογορ αγε-
 ρᾶναω ἡχε πογρο εqωω ἡμος χε ἡωωπ λιωαν- 20
 χεμ γανογον εγoi ἡζηт ὅ εγxω ἡμος ἡωτεμογ-
 ωωτ ἡνινογ† †наωи† ἡнаιζонzen ἡτε наio†
 ἡтаервазанизин ἡμωογ ἡεν ἡанвазанос εγῃo-
 ci †набomῃем ἡπιπγpос ἡτε πογζηт. †на-
 κωpх ἡноγᾶφhoγi. †наxωp ἡβολ ἡтcωoγzi 25
 ἡxωoγ ἡεν γανχηqι εγφοpi. †наеркинаризин
 ἡμωογ. †наbici ἡнeнchbi ἡpαtoγ. †наcωлп
 ἡнimoγт ἡτε πογcωma. ἡтаγcωteμ δε ἡнаи ἡχε
 нимῃω. αγepzo† ἡмаωω ἡатзи ἡνιβαζανος ρωc-
 те ннῆθογωω ἡῆρμαρτυpос εγнаγ ἡнимῃω 30

ἡΒΑΖΑΝΟΣ ἡσε εἰρκύνδινεύνι ὡατε ἡ ἡρομπι
 σινι ἡπεοῦαι ὡερτολμαν ἔχος σε ἄνοκ οὐχρησ-
 τιἄνος. νεοῦον οὐβελωίρι πε ἔπερραν πε γεωρ-

ἡ. α. ριος. πηη ἡτε †μεθμη πιςιογὶ ἐττανοῦτ ἐτ
 βεν ὁμη† ἡτφενεμ πκαζι. φαι τε ναροι ἡθρι- 5
 βοῦνος βεν †ταζις ἡτε †μετοῦρο. οὔορ
 νεοῦ ἐβολβεν †καππαδοκία πε. ἐταρσωκ
 ἡπιωεμωι ἐβολ ἡτε †μετῶριβοῦνος. αῤῥῖ ἡζαν-
 μηω ἡχρημα αῤῥὶ ζα ποῦρο δαδιἄνος εῤῥοῦω
 ἐβοκῤῥ ἡκομης πε. εταῤῥὶ δε ἐζρηι ε†βακι 10

ἡ. β. ἡσε πιάριος γεωργιος. ἐταρναγ ἐφλιβι ἡνιοῦ-
 ρωοῦ βεν †μετῶαμωε ἡδωλον αῤῥα φ† ἡσωοῦ
 σατοτῤῥ ἄ περζητ φωνε ἔχω ἡσωῤῥ ἡ†ταζις
 ἡτε †μετῶριβοῦνος εῤῥω ἡμος σε εἡναερματοι
 ἄνοκ ἡπαῶς ἡἡς πῡς ποῦρο ἡτε ἡιφνογὶ. 15
 τοτε αῤῥωρ ἡνεῤῥρημα τηροῦ ἐβολ ἡηἔἡαγ

ἡ. α. ἡτοτῤῥ αῤῥηιτοῦ ἡνιζηκι αῤῥδοσι ἐβοῦν ἡπεμθο
 ἡνιοῦρωοῦ αῤῥω ἐβολ εῤῥω ἡμος σε ζερι
 ἡπετενἡβον ὡ νιοῦρωοῦ. ἡπερχος ἡνεἔτε
 ζαννοῦ† αἡ νε σε νοῦ†. ἡινοῦ† γαρ ἔτε 20
 ἡποῦθαμἡ ἡτφενεμ πκαζι μαροῦτακο. ἄνοκ
 αἡναοῦωωτ ἡπιοῦαι ἡμαγατῤῥ φ† φωωτ
 ἡπενῶς ἡἡς πῡς νεμ πιπἡἡ ἐθοῦαβ. ἐταῤῥ-

ἡ. β. σωῦωτ δε ἐροῤῥ ἡσε πιαρακων πεσαῤῥ σε οῦον
 ἡιβεν ἐταγὶ ἐβολζιτεν †μετρεῤῥεπεθἡανεῤῥ 25
 ἡτε ἡινοῦ†. ἡνον δε εἡηπ ἐἡηετ σαπεσἡτ.
 φρη νεμ πιχωμ ἡναῦοῦωνε γαρ ἐρον πε
 ἡσε ἡινοῦ† ἡφρη† ἡζαννιω† ἡριἔμι †νοῦ σε
 ἡθοκ αῤῥωωτεν ἡλλα νεἡκενοῦ† ἡδικεος

ἡ. α. αῤῥῥωωωωωω. †νοῦ σε ἡρι ὡοῦωωωωωω ἡνι- 30

- νοῦ† πᾶπολλων φηῖθνοzem ἵ†οικοῦμεν
 τηρε. νινοῦ† ἔτακθεβιῶου θετ ποῦζητ νεμακ
 σεσωοῦν ἵννηε†ταιο νωοῦ οὔοz ετσωτεμ
 ἵςωοῦ οὔοz σεσωοῦν ἵννηετερδινωριν ἵνν-
 [ἔτ]ερατσωτεμ ἵωοῦ. †νοῦ σε ματαμοι σε 5
 ἵθοοκ οὔ ἔβολ θων ιε νιμ πε πεκραν ιε ἔτακῖ
 ἵπαίμα εθεβοῦ ἵζωβ. αῖεροῦῶ ἵσε πᾶριος
 ι. β. γεωργιος εῖχω ἵμος σε παωορη ἵραν πεταγ-
 τηιῖ εῖροι πε χρῡστιᾶνος οὔοz ἵνοκ οὔ
 ἔβολῃεν πωλολ ἵνικαππαδοκεος ἔαῡῃοκτ 10
 ἵματοι ῃεν οὔνοῡμερον εῖταινεῡτ. οὔοz
 αῖχωκ ἵταμετεριβοῡνος ἔβολ ἵκαλως ναι-
 ωοπ πε ῃεν †παλεστινῃ ἵχωρα οὔοz εταγ-
 ωανοῡωτ ἵμαῡ. νιμ νε νινοῦ† ῶ ποῡρο
 ια. α. ἔτεκερᾶναγκαζιν ἵμοι ῶ ποῡρο ἔοῡωωτ 15
 ἵμωοῡ. πεσε ποῡρο ναῖ σε εῖοῡωω ἵτεκερ-
 ωοῡωωοῡωι ἵπᾶπολλων φηῖταρεω τφε
 νεμ ποσιτων φηῖταρταχρο ἵπικαζι εῡσοπ.
 αῖεροῦῶ ἵσε πᾶριος γεωργιος εῖχω ἵμος σε
 εῃνητκ αν ῶ πιδρακων ετζωοῡ νεμ νεκωφηρ 20
 ἵοῡρωοῡ. ἀλλὰ εῃβε ναιμῃω ετὸζι ἔρατοῡ
 ια. β. †ναφiri εῃβε ναιδικεος νεμ εῃβε νεκνοῡ†
 εῃμωοῡτ εκερᾶναγκαζιν ἵμοι ῶ ποῡρο ἔερ-
 ωοῡωωοῡωι ἵνιμ. πετρος πιωωπ ἵτε νᾶ-
 ποστολος ωαν πᾶπολλων πιρεῖτακο ἵτε 25
 πικοςμος τηρεῖ εκοῡωω ἵταερεῡσιλ⁽¹⁾ ἵνιμ.
 ματαμοι ἵλιας πιῃεσβῡτης παργελος ετζεισεν
 πικαζι εῖμοωι ζεισεν πκαζι οὔοz ωααλῃ

1) ms. ἵταερεῡ^{ci}ῖα

- ιβ. α. ἐπῶμι ἅλ νιπλῆ ἡτε τφε. ῶλν σκαμανδρος⁽¹⁾
 πιλῶ φηῖταφερζικ ἐπιχρῶν φηῖτοι ἡρεφῶνι
 ἡογμῶ ἅεν νιμαρία πῆνωικ ἡτε †μητιὰ
 φηῖταφερμεс саар нем сарфат μὶφλῆ
 ἡρεφ† ἡτε ποντος †βακι ναι ἔτε ἡογζβηογι 5
 σεζωογ ογος λγχολκογ ἅεν πετῶνκ ἡτε
 φιομ. λχος νηι ὦ πογρο σε ακθοντεν ἡμωογ
- ιβ. β. ἐνιμ самоγнл πирεφτωβζ ἡφ† ῶλν ποσιῶν
 πирефтако ἡτε νιῖχνογ ἡτε φιομ λντος нем
 ἐρακλнс ῶλν нирефбi χλομ ἡτε νιμαρτυρος 10
 нем нипрофнтнс. λχος νηι ὦ πογρο σε εκθον-
 тен ἡμωογ ἐνιμ ιεζαβελ †ρεφῶτεβ ἡτε
 нипрофнтнс ῶλν маρία †παρθενос θμαγ
- ιγ. α. ἡπαυс нс пхс. διῶππ νак ὦ πογρο ζαννογ†
 αν νε νηῖτογῶτ ἡμωογ. ἀλλὰ ζανῖῶλον 15
 ἡκογρ νε. ναι δε εφχω ἡμωογ ἡσε πιάριος
 γεωργιος λφχωνт ἡσε πογρο. αφερκελεγιν
 ἡσεῶγ ἐπιερμεταριον ἡσεζωκι ἡμογ ῶατε
 νεφμαῶт σωῶ ἐβολ ζιχεν πικαζι. мененса
 ναι δε αφθογῶλκγ ἐβολ ἡσε δ ἡῶπ 20
- ιγ. β. ἡματοι ἡσεζιογῖ ἐρογ ἅεν ἅανμογт ἡмасi
 ῶατε нисарз ἡτε πεφсωма сωλп ἐпеснт. ογος
 αφθογῶρп ἡπεφсωма ἡζμογ. ογος αφ-
 θρογῖνι ἡζансωк ἡφωι ἐθογῶι† ἡπεφсω-
 ма ἡῶнтоγ ῶατε πεφсноγ сωк ἅарог ἡφρη†
 ἡογμωογ. ἡθογ δε ναφλῶμονι ἡτοτγ ἅεν πi 25
- ιδ. α. βαζανос. ογος αφερκελεγιν δε οη εθογῖνι
 ναγ ἡογῶογῖ ἡβενιπi ἐογон ζανχολ ογῶтен

¹⁾ Arab. لقمطرش

- ἔροϋ ἀϋ† ιϋτ ἐνιϋοπ ἵτε ρατϋ ἐβοϋν ἔροϋ
 ἐναρε πεϋςνοϋ σωκ πε ἱφρη† ἵνοϋμωοϋ.
 οϋοϋ ναϋλμονι ἵτοτϋ χε ἱφρη† ἵθοϋ ἀν
 πε ετοϋερβασανιζιν ἵμοϋ. οϋοϋ μενεσϋα ναί
 ἀϋθοϋϋθαμιδ ἵνοϋωνοϋῖ εσδῶσι ἀϋθοϋῖνι ἵζ 5
- ιδ. β. ἵιϋτ εϋμοσκ ἐμαϋω οϋοϋ ἵβρηι ἵβητοϋ ναϋ-
 σωπ ἵσα νισαρζ ἵτε πιθμηι. ἀϋοϋαζσαζνι
 ἀϋενϋ ἐπεσϋτ ἐβολζι †ωνοϋῖ ἀϋβιτϋ ἐβρηι
 ἐοϋχαλκιον ἵμωοϋ ἀϋσαζ† βαιοϋ. οϋοϋ
 νισκεπωλατωρ ναϋζιοϋῖ ἐχεν τεϋλφε βεν 10
- ιε. α. οϋοϋ πεϋανκεφαλος ἀϋσωϋ ἐβολβεν ρωϋ
 εϋοβω ἱφρη† ἵνοϋἐρω† οϋοϋ πεϋσωμα τηρϋ
 ἀϋδῶσ ἵςνοϋ ἱφρη† ἵνοϋτατζ. τοτε ἀϋερ-
 κελεϋιν ἵχε ποϋρο ἀῖνι ἵνοϋφλωι ἵτε οϋ- 15
- στϋλλος εϋεσκερκερ ἵμοϋ ἵχε ἡ ἵρωμι οϋοϋ
 ἀϋταλος ἐχεν τεϋνεσι ἀϋθοϋςονζϋ ἐβοϋν
 ἔροϋ ἵτοϋχαϋ ωατ εϋσοβῃ χε ἀϋναεροϋ ναϋ.
- ιε. β. βεν πιεχωρζ δε ἐτεμμαϋ ἀϋοϋωνζ ἵχε πῶς
 ἐπιδριος γεωργιος πεχαϋ ναϋ χε βρο ἵμοκ 20
- οϋοϋ ἵτεκχεμνομ† παμενριτ γεωργιος ἀνοκ
 πετ†χομ νακ ωατ εκϋαι βᾶ ναιζισι τηροϋ
 ἐταϋἐνοϋ ἐχωκ †ωρκ ἵμοι ἵμιν ἵμοι νεν
 νααγγελος ἐθοϋαβ χε βεν πχινμισι ἵνιζιδῶμι
- ις. α. ἵπεοϋον τωνϋ ἐνααϋ ἐῶαννης πιρεϋ†ωμς 25
- μενεσϋωϋ ἵθοκ πε ἵνεοϋον τωνϋ εϋδῶμι ἵμοκ
 ις ζηππε λιθις νακ εῶρεκερῶς ἐπι ῶ ἵνοϋρο
 φηἐτεκναχοϋ εϋἐωωπι ἵμωοϋ. ἵθοκ δε χνα-
 μοϋ ἵρ ἵσοπ ἵτατοϋνοσκ βεν πισοπ δε ἵμαζζᾶ
 ἀνοκ ἵμιν ἵμοι εῖεῖ ἐχεν νιδῆπι ἵταωλι 30

15. β. ἡταπαρλῆκη ἑταίχαλος ἑροκ ἥεν πεκπαν-
 ωπι ἑθογὰβ. χεμνομ† ἡπερερζο† χε ἄνοκ
 †χη νεμακ. ογος ἑταφερασπαζεσθε ἡμοσ αφ-
 ωε νασ ἑπωωι ἑνιφνογὶ ἥεν ογνιω† ἡωογ νεμ
 νεσαγγελος ἑθογὰβ. ἑτατοογὶ δε ωπι αφογ- 5
 αζσαζνι ἡχε πογρο αγενσ ἑχεν πιβημα. ἡθοσ

16. α. δε ναφερψαλιν εσχω ἡμος χε φ† μαζοηκ ἑτα-
 βοῆθιὰ μαζοηκ επσινωοπτ ἑροκ. ἑτασφορ δε
 ἑπιβημα ασωω ἑβολ εσχω ἡμος χε πιβημα λι
 ζαροκ οη ἡφοογ ἡθοκ νεμ πεκὰ πολλων ἡώνι 10
 ἄνοκ νεμ παῶς ἡῆς πῆς. ογος ἀγῆμονι ἡμοσ
 αγβολκσ ἑβολῆεν δ ἡμογσερ ναγζιογὶ ἑροσ

17. β. πε ἥεν ζανμογτ ἡμασι ἥεν περσοι νεμ τεσ-
 νεσι παλιν οη ασθογυταςθοσ ἑπιωτεκο. ασῆαι
 δε ἡχε πογρο δαδιῆνος ἡογἑπιστολη εσχω ἡμος 15
 ἡπαιρη† χε †ῆαι ἡτοικογμενι τηρς χερετε
 χε ἄχω νιβεν νεμ μαρος νιβεν ἑτε ογονωχομ
 ἡμωογ ἑτογῶ ἑβολ ἡνιμαγιά ἡτε πιχρῦστι-

18. α. ἄνος μαρεσὶ ἥαροι †να† νασ ἡογμνω ἡχημα
 νεμ ῶω νιβεν ἑτεσναερετιη ἡμωογ ογος 20
 ρηλωπι εσοι ἡμαζβ ἥεν ταμετογρο. ἑτα-
 σογωρπ δε ἡηαιῆαι ἑβολῆεν τοικογμενη τηρς
 ζηππε ις ογρωμ ασογονζσ ἑβολ ἑπεσραν πε
 ἄθανασιος ασὶ ζα πογρο εσχω ἡμος χε πογρο

19. β. ωηῆ ωα ἑνεζ ἡνεζλι ἡζωβ ερατχομ ἡπαῆθο 25
 ἑβολ. ασραωι ἡχε πογρο πεσασ νασ χε αω
 πε πιμνι ἑτεκναλισ ἡπαῆθο χε ζιηα ἡταῆμι
 χε ογονωχομ ἡμοκ ἑτογῶ ἑβολ ἡνιμαγιά
 ἡτε νιχριστιῆνος. ασἑρογῶ ἡχε ἄθανασιος
 πεσασ χε μαρογῖνι ἡογμασι. ἑταγενσ αφ- 30

- σαχι ἐβρηι ἐπερμαωχ αῤῥωῃ αῤῥεβ̄. οὐοῖ
 ιθ. α. πεχαῤῥ ναῤῥ χε μαροῖνι νηι ἡοῦμαωι οὐοῖ
 αῤῥεβ̄ ναῤῥ. ἐταγζιοῖ δε ἡτφωι ἡτε πῖμασι
 ἐοῦσα ἡτε †μαωι οὐοῖ †κεφαωι ἐπικεσα ἀγὶ
 ἐβολ εῷω νημ νοῦἐρνοῦ ῥωστε ἡτοῦωτεμ 5
 οὔτωι σωκ ἐοὔτωι. ἀροῦαῤῥαῤῥνι ἡχε ποῦ-
 ρο ἀφεροῖνι ἡπῖαριος γεωργιος ῥιχεν πῖβημα
 ιθ. β. πεχαῤῥ ναῤῥ χε γεωργιος ἐθβητκ ἀιμοῦ† ἐπαι-
 ρωνι ἐβοῦν ἐταμετοῦρρο ιε ἡτεκ†οῦω ἡνεῤῥ-
 μαγῖα ἐβολ ιε ἡτεῤῥ†οῦω ἡνοῦκ ἐβολ ιε ἡτεκ- 10
 ῥοθβεῤῥ ιε ἡτεῤῥῥοθβεκ. πᾶριος γεωργιος ἀε
 ἐταῤῥναῤῥ ἐπῖμαῤῥος πεχαῤῥ ναῤῥ χε ιωσ ἡμοκ
 πασον πετεκοῦωω ἐαιῤῥ ἀριτῤῥ ἡχωλεμ χε
 κ. α. †ναῤῥ γαρ ἐρὸκ ἐἀπιζμοτ ταῤῥω̄κ ῥωκ. βεν
 †οῦνοῦ δε ἐαῤῥβι ναῤῥ ἡοῦλφωτ ἡχε ἀθανασιος 15
 ἀῤῥῖωι ἡπεῤῥῥο ἐβολ ἀῤῥμοῦ† οὔβε ῥανραν ἡτε
 ῥανδεμων ἐχεν πᾶλφωτ ἀῤῥτηῤῥ ναῤῥ ἐθρεῤῥ-
 σοῤῥ. ἐταῤῥσοῤῥ δε ἡπεῤῥλι ἡπετῥωοῦ ταῤῥωῤῥ
 ἐπιτηῤῥ. ἀῤῥεροῦω ἡχε ἀθανασιος πεχαῤῥ ναῤῥ
 χε παῶς κε νηνι ἡμαῤῥατῤῥ πε †νατῤῥῤῥ νακ. 20
 κ. β. ἐῷωπ ἡτεῷτεμ πετῥωοῦ ῷωπ ἡμοκ †ναῤῥ†
 ῥω ἐφῖἐταῤῥεῤῥσταῤῥρωνιν ἡμοῤῥ. ἀῤῥβι δε ἡκε-
 λφωτ ἀῤῥῖωι ἡπεῤῥῥο ἐβολ ἡῥητῤῥ ἀῤῥμοῦ†
 ἐῥανραν ἡδεμων ἐῥρηι ἐχωῤῥ εῤῥῥωοῦ ἐῥοτε
 νιῥοῦλ†. ἀῤῥ†ναῤῥ ἡπῖλφωτ ἐθρεῤῥσοῤῥ. οὐοῖ 25
 ἐταῤῥσοῤῥ ον ἡχε πᾶριος ἡπεῤῥλι ἡπετῥωοῦ
 κλ. α. ταῤῥωῤῥ. ἐταῤῥναῤῥ ἡχε ἀθανασιος χε ἡπεῤῥλι
 ἡπετῥωοῦ ῷωπ ἡμοῤῥ. πεχαῤῥ χε φῖἐθοῦαβ
 γεωργιος πῖσταῤῥρος ἐρὸκ ἡτε πῷρηι ἡφ† πῖε
 πῡε φῖἐταῤῥῖ ἐπικοςμος ἐνοῥεμ ἡνῖρεῤῥεῤῥνοβι 30

- ναι ἡ ταψυχῆ οὐοι ἡτςφραγίς ἡτε πῶ
 νηι. δαδῖλνός δε ἑταρναγ ἑφῆἑταρῶπι αῖ-
 κᾶ. β. σῶντ ἑμαῶω αῖογᾶρσαρῆνι ἡσεῶλι ἡπιμαρος
 σαβὸλ ἡτβακί ἡσεῶοῦβεῖ ἡτσηῖ οὐοι αῖσῶκ
 ἡτεῖμαρτυρία ἑβὸλ αῖερπεμπῶα ἡπιῶνῆ 5
 ἡἑνεῖ. τότε αῖερκελεῖν ἡσε ποῖρο εῖρογ-
 ριοῖ ἡπιῶριος γεωργιος ἑπιῶτεκο ῶατεῖ-
 σοῖνι σε οὐ πε ἑτε ῖνααῖῖ νᾶῖ. ἑτατοοῖ δε
 κᾶ. α. ῶπι αῖογᾶρσαρῆνι εῖρογῶαμῖδ ἡοῖτροχος
 εῖοι ἡνῖῶτ ἑμαῶω εῖρογῶογῶ ἡοῖμῖῶ ἡῖῖτ 10
 ἑροῖ ἡῖῖ ῖανκαῶ εῖῶογῶ. οὐοι αῖῶαμῖδ
 ἡπιτροχος κατᾶ πῖρῖτ ἑταρῶγᾶρσαρῆνι ἡμοῖ
 σαῖῶωι δε ἡμοῖ εῖοι ἡρο ἡσηῖ σαῖρῖνι δε
 ἡμοῖ εῖοι ἡσηῖ ἡρο ῶ εῖσῖρ. αῖογᾶρσαρῆνι
 ἡσε ποῖρο εῖροῖνι νᾶῖ ἡπιῶριος γεωργιος 15
 ἑβὸλῆῖν πῖῶτεκο ἑῖῖῖῖ ἑῖῶωι ἑσῖῖν πῖμᾶν-
 κᾶ. β. κανῶν. ἑταρῖῶνῖ δε ἡσε πῶριος γεωργιος
 οὐοι αῖρῖῖ ἑροῖ ἡπςμοτ ἡπῖαστηριῖ.
 σαῖῶωι ἡμοῖ εῖοι ἡρο ἡσηῖ ἑρε σαῖρῖνι
 ἡμοῖ εῖοι ἡσηῖ ἡρο ῶ. πεσαῖ ἡῖρῖνι ἡῖῖῖῖ 20
 σε ἡῖῖῖῖ ῖῖῖῖῖῖῖ ἡν ἡπᾶι ἑβὸλῆῖν
 πᾶιμᾶνκανῶν φᾶι. πᾶλῖν ὀν μῖν[ἑν]ῶς
 πεσαῖ ἡῖρῖνι ἡῖῖῖῖ σε οὐοι νᾶκ ὦ γεωργιος.
 κᾶ. α. εῶβεοῖ ἡκῖᾶ πᾶιμεῖ ἑἡῖῖ ἑῖρῖνι ἑσῖῖν πεκ-
 ρῖῖ. ἡρῖ φῖμεῖ ἡπῖκανρος ἑταρῖῖῖῖ. ἡρῖ 25
 φῖμεῖ σε πεκῶῖ ῖῖῖ ἡῖῖῖ ῖῖῖ ῖῖῖ ῖῖῖ ῖῖῖ
 ῶ ἡσε ἡῖῖῖῖ. μῖνῖῖῖῖῖ αῖῖῖ ἡῖῖῖῖῖ
 ἑῖῶωι ἑτφε εῖῖῖ ἡμοῖ σε πῶῖ φῖ πᾶῖῖῖῖ
 πᾶρῖῖῖ ἡτε ἡῖῖῖῖ φῖ ἑτε φῖῖ πε πῖῖρο οὐοι
 κᾶ. β. εῖῖ ἡμοῖ ἡῖῖῖ ἡῖῖῖῖῖῖῖ σε ἡῖῖῖ πε 30

- ποῦωοῦ νεν ποῦχλον φηέτε ιςχεν ρη ἡπατε
 κθαμιὸ ἡγλι ἡπατε κθαμιὸ ἡτφε νεν πκαρι
 εκμοτεν ἡμοκ ἔχεν νιμωοῦ νεν †νοῦ εκ-
 μοτεν ἡμοκ ἔχεν πρενος τηρη ἡνιρωμι ἡθοκ
 ετσωοῦν ἡνεκ μαμεντον φηέταρδωλκ ἡτφε 5
 ἡφρη† ἡοῦκαμαρα οῦορ νιδηπι ἡεν πεκοῦαζ-
 κδ. α. σαρνι ἡπιναγ ἔωαγοπτ ἡοῦμοῦ ἡζωοῦ. ἡθοκ
 πῶς ετζωοῦ ἔχεν νιῶμι νεν πιὸσι φηέταρῶι
 ἡνιτωοῦ ἡεν οῦῶι οῦορ νιῆλλοτ ἡεν οῦ-
 μαῶι φηέτινι ἡνιῶνοῦ ἔβολῆεν ζανλζωρ οῦορ 10
 νιαργελοσ ἔταγερπαρabenin ακτηιτοῦ ἔῆρη
 ἔφνοῦ[ν] ἡτε νιταρταρος ἔερκολλαζιν ἡμωοῦ
 ἔβολζιτεν ζανδρακων εῦζωοῦ. οῦορ ἡῶοῦ
 σεσονζ ἡεν ἡανснаγζ ἡατβωλ ἔβολ νεν
 κδ. β. ζανμοχλοῦς ἡατῶοῦων ἡμωοῦ ἡμονῶχομ 15
 ἡτε ρλι ῶιβ† ἔῆοῦν ἔρρεν νεκοῦαζσαρνι. πῶς
 φ† ἡθοκ ακοῦωρπ ἡπεκμονογενηс ἡῶηρι
 ἔπικосмос ἔῆῆαιε ἡτε νιςχοῦ αqδi саpз ἡεν
 μαριὰ †παρθενос οῦορ αqερpρωμι ἡμονῶχομ
 ἡκα† ἡρρωμι ἔῆοτῆет ἡτεqχινερpρωμι. ἡθοq πῶς 20
 πῆс πῆс πимисι ἔβολ ἡῆηтк ἡεν οῦμεῶμνι.
 κε. α. φηέταρῶῶι ριχεν πρo ἡφιом ἡφρη† ιςχек
 еρῶῶι ριχεν φηέτῶοῦωοῦ φηέταρῶανῶ ἡε
 ἡῶο ἡρoмι ἔβολῆεν ē ἡῶиκ ῶατοῦci φηέταρερ
 ἔπιτιман ἡνιῶνοῦ ἡεν φιοm енхαι νивен себ- 25
 non ἡςωοῦ нак †ноῦ ἡμοῦ παῶс ἡεν ταιoῦноῦ
 ἔτεκнноῦ пῆс ἡριβοῡθiн ἔтаметxωв xe ἡноκ
 оῦpеqepнoвi. маpоῦλciαι ἔβολ ρароi ἡхе наи-
 κε. β. καγζ xe πῶοῦ φωк пe οῦορ еqмег ἡωοῦ
 ἡхе пекpан ῶа ἔнег ἡμнн. еqшoк де ἡпи- 30

ἀμην ἀγχιτῇ ἐβοῦν ἐπιτροχος ἀγῶκ ἐχωρ
ἐμαῶ σατοτῇ ἅ περσῶμα ἐρ ἰ ἡμερος. ἡτοῦ-
νοῦ ἀρραι ἡτερσμη ἐπῶι ἡξε δαδιᾶνος
ἐρσῶ ἡμος σε ἁριῆμι νιοῦρωοῦ οὔορ σεμνομ†
σε ἡμον νογ† ἐβηλ ἐπὶ ἀπολλων nem περμης 5

κς. α. nem πιζεγς nem †ἀθεννας nem πικαμᾶνδρος
nem πιφестος nem πιῆρακλης nem ποσιδων
μηῆταγερ πεθῶλανεγ ἡπιῖ ἡσα ἡτε φιομ
μη ἐτε νιοῦρωοῦ δι χομ ἐβολ ζιτοτοῦ ἀρῶν
ἡξε †νοῦ φ† ἡγεωργιος φηῆτοῦμογ† ἐρογ 10
σε ἡς φηῆταγῶγ φη ἐτα νιοῦδαί ἡοθεγ
εῶθεοῦ ἡπερὶ ἡτερναρμεγ ἐβολῆεν νασιχ.

κς. β. ἀρερκελεγιν ἡξε πιδρακων ἡτε φνοῦν εῶροῦ-
βερβερ ἡνεγκας саβολ η†πολις ἐβρηι ἐοῦ-
λακκος ἐρῶοῦωοῦ ἐρσῶ ἡμος ἡβρηι ἡβητῇ 15
σε μηπως ἡτε νιχρηστιᾶνος σιμι ἡνεγκας
ἡτοῦγκωτ ἡοῦμαρτηριον ἐρογ ἡτοῦτοῦνος
περсноγ ἐβρηι ἐχων. ne φναγ ἡοῦωμ δε πε
ἀρῶε ναγ ἡξε πογρο ἐοῦωμ nem πικε ζῶ

κς. α. ἡοῦρο ηεμαγ. ἐοῦωμ δε ἀρῶωπι ἡξε οὔνιω† 20
ἡμονμεν. ἡοῦζο† ἡεν οὔζο† ἅ τφε βλωκ
ἡβηπι οὔορ ἀρῶωπι ἡξε οὔνιω† ἡζο† ζωσ
τε ἡτε νιτωοῦ φωσι ἡεν οὔἐξ ἀπινα ἡτε πκαγι
kim ἡτε φιομ ῶθορτερ ἡζωιμι οὔορ ἡτε
νερσολ ροχι ἐπῶι ἡῖε ἡμαγι. ἀρερσαλπιζιν 25
ἡξε μηχανῇ ἡεν πιταπ ζηππε ις πῶς ἡς ἀρὶ

κς. β. ζιχεν περζαρμα ἡχεροῦβιμ ἀρῶζι ἐρατῇ ζιχεν
μεнсφοτοῦ ἡπιλακκος πεσαγ ἡμηχανῇ παρ-
χναγγελος σε μαῶε νακ ἐπεсит ἐπιλακκος
ῶογ† ἡμενκας ἡπαλλοῦ γεωργιος. ἐπιδε 30

- αἰσοῦνι ἡξε παῖσῳρι ἔεν περζητ ἡξε γεωρ-
 ριος ιςξε νερῳνῆ ξε †νανοζεμ αν ἡπαισοπ
 ἔβολῆεν παῖμANKANON αἰχαρ αἰραογῶ ἡῆητq
 κῆ. α. ξε ἡτερναρ† ἔεν περζητ τηρq ογος ἡτερ- 5
 ἔμι ξε ἄνοκ πε φ† φῆ ἔτε ογονωχομμοq
 ἔνοζεμ ἡμαγatq. ἂ μῆχανῆ ωε ναq ἔπεσῆτ
 ἔπιλακκος αἰσεβτε πῖσῳμα ἔθογav ἡτε
 πῶριος γεωργιος. ἂ πῶc ἄμονι ἡτερσιx ερ-
 χω ἡμοc ξε γεωργιος παμενριτ ζῆππε ις †σιx
 εταcθαμῖδ ἡλδam πῖωορπ ἡρῳμῖ ἡθοc ον 10
 †νογ ἔθογλζεμ cῳντ ἡμοκ ἂ πῶc νῖqῖ ἔῆογν
 κῆ. β. ἔεν περζο αἰμαρq ἡῆωνῆ ἡκε cοπ. αἰἔραc-
 παζεcῳε ἡμοq ἡξε πῶc αἰωε ναq ἔπῳωῖ ἔνι-
 φῆογῖ νεμ νεραγγελοc ἔθογav. αἰτῳνq ἔεν
 ογῖωc ἡξε πῶριος γεωργιος ἔβολῆεν νῖἔθ- 15
 μωcγτ. ογος ναqμῳωῖ πε ἔεν πῖπαλατῖ(sic) ἡτε
 †βακῖ ερκῳτ ἡca νῖογρῳῳγ(sic). μενεuca
 ναῖ δε αἰσιμῖ ἡνῖογρῳῳγ ἔεν πῖπλατῖα(sic)
 κῆ. α. εγζεμci caῆογν εγ†ζαπ ογος αἰρῳσι ἔῆογν
 ἔxῳγ πεxαq νῳῳγ ξε τετενεcῳογν ἡμοῖ αν 20
 ὦ νῖογρῳῳγ. αἰρῳῖ ἡνερβαλ ἔπῳωῖ ἡξε πογρο
 δαδῖλνοc ἔεν ογῳπῖ ερxῳ ἡμοc ἡπῖλῖριος ξε
 ἡθοκ νῖμ ἡπαῖρη†. πεxe πῖμαρτυροc ἡτε
 πῶc ναq ξε ἄνοκ πε γεωργιος φῆἔτατενῆῳτεβ 25
 (sic) ἡμοq ἡcaq εῳβε τετενμετρεq†ῳῳῳ ἔπα-
 κῆ. β. νογ† φαιεῳνατακε ῳῆνογ ἡπατε ογεcki ῳῳπῖ.
 πογρο δε δαδῖλνοc ερμῆν ερcomc ἔῆογν
 ἔεν πζο ἡπῖλῖριος πεxαq ναq ξε ἡθοκ αν
 πε αλλα τερῆῆῖβῖ τε κε ογῳῖ δε πεxαq ξε
 ἡρῆογ αἰῳῖ ἡμοq. ἔταqἔῆμῖ δε ἡξε ἡνατολιος 30

- ἔβοῦν ἔροϋ. ἀφ' ἐκελευσίν ἵσε πᾶνομος ἵοῦρο
 λβ. α. εὐροῦνι ἵοῦμανκανων ἵπιμασι ἵτοῦκω†
 ἔβοῦν ῥινα ἵτοῦῥομβेम ἵπσωμα ἵπιᾶριος
 ἵσε νικτ οὔοῡ ἵτε νεῤμελος εῤ ἵφρη† ἵοῦ-
 ωωω ἵτε οὔδνωοῦ ἕεν πιωωμ. ἀῤᾶμονι 5
 ἵτοτϣ ον ἕεν οὔμετχωρι ἀφοῤαῤσαῤνι δε
 ον εὐροῦῤιτϣ ἔπιωτεκο νεμ ἔτοσϣ ἔπωε ωα
 τεῤσοδνι σε ῥηᾶἔροῦ νᾶϣ ιε σε ῥηᾶτακοῤ
 ἵαω ἵρη† νε οὔσαιε πε ἔμαωω ἕεν τεῤσιν-
 λβ. β. νᾶϣ ἁ πῶε οὔονῤϣ ἔροϣ ἕεν πιἔχωρῤ ἔτεμμαῤ 10
 εῤσω ἵμος σε ἁμωνι ἵτοτκ πασοτπ γεωργιος
 οὔοῡ σεμνομ† ἵπερβωλ ἔβολ σε ἁνοκ †χη
 νεμακ οὔον οὔνιω† ἵραωι ωοπ νᾶκ ἕεν τφε
 ἔῤρη ἔχεν πεκᾶῤων. ῤηππε ις οὔσοπ ἁκμοῦ
 ἵμοϣ ἀιτοῦνοσκ ἔτι χηᾶμοῦ ἵκε σοπῶ 15
 λγ. α. οὔοῡ †ηᾶτοῦνοσκ ον ἕεν πιᾶῤῥᾶ δε ἵσοπ
 ἁνοκ ἔθᾶι ἵμιν ἵμοι ἕεν ῤᾶνδῆπι οὔοῡ
 †παρᾶθηκη ἔταιχαλος ἔπεκσωμα †ηᾶβιτς
 ἁνοκ εὐᾶ†χωμ ἵπεκσωμα ἔθοῤᾶβ ἵτα-
 ῥεῤκᾶτον ἵμοκ νεμ ἁβραᾶμ νεμ ισαᾶκ νεμ 20
 ιᾶκωβ ἵπερεῤωῤᾶῤ ἵῤητ ἁνοκ †χη νεμακ
 εῤεωωπι ῤᾶρ ἵσε τεκμαρτηριᾶ ἵπεμῶο ἵπαι
 ῶ ἵοῦρο νᾶι ἐκεῤμεῥε ἵποῦᾶῶο εὐβητ χηᾶεῤ
 ῤ ἵρομπι εῤεῤβαῤῤνιῤν ἵμοκ ἔῤρη ῤιχεν
 λγ. β. παρᾶν σεμνομ† ἵπερεῤωῤᾶῤ ἵῤητ ἕεν πχιν- 25
 ῥεῤῤαιεμοῦ† ἔροϣ ἵσε πῶε ἀῤωε νᾶϣ ἔπωωι
 ἔνιφνοῦι νεμ νεῤᾶῤῤεῤος ἔθοῤᾶβ ἔρε πιχωρι
 ἵμαρτύροσ ἵτε πχῆ σομς ἔροϣ οὔοῡ ἵθοϣ
 δε νᾶῤμιν ἔβολῥεν πιωῤωις ωᾶτε πιόῤωινι
 ωᾶι ἔβολ εῤοῦνοϣ ἵμοϣ ἕεν πιἔροῤετ ἔτα- 30

λδ. α. ποῦ τῆς νας. ἔταωωρη δε ωωπι λογαλσαζνι
 ἵξε πογρο εθρογῖνι ἱπῶριος γεωργιος ἔξεν
 πῶνμα. ἔταγενε δε πεξε ογαι νας ἔβολῃεν
 πι ὁ ἵογρο ἔπερραν πε μαρ[μ]εντιος σε γεωρ-
 ριος †ερέτιν ἵογμῖνι ἵτοτκ. ἔωωπι ακωα- 5
 ναιε ἱπαῖθο ωε πενῖνιβ πῖρη νεν πιῶ ἵνογ†
 νεν ὅμαγ ἵνῖνογ† †αρτηνις σε ἵθος εθ-

λδ. β. νοζεν ἱπικοςμος τηρε σε †ηλαναζ† ζω
 ἔνεκνογ† ἵταωεωωι ἵμωογ ἵκαλως. πεξε
 πῶριος γεωργιος νας σε λξε πεκῆτημα νῖνι. 10
 πεξε μακμεντιος πογρο νας σε ζηππε ις ὁ
 ἵθρονος σεχη ἔβρη φογαι φογαι ἵνῖθρονος
 ογοζ ζανφατςι ἵβητογ ἵμῖνι νῖβεν ζανογον

λε. α. μῖν ἵτε ζανωωην ἵρεε†ογταζ νεν ζανογον
 ἵατογταζ. ἔωωπι ογν ἵτογογωνε ἔβολ ἵτογω- 15
 επνογνι ἵξε νῖφατςι ἵτε πῶωην ἵτε πῖογαι
 πῖογαι ἵβητογ φῖρι ἔβολεῖτεν νεκτωβζ ογοζ
 ἵτε νῖφαῖςι(sic) ἵρεε†ογταζ φορι ἔβολ ογοζ
 ἵτε νῖατογταζ ἵχωβι φορι ἔβολ ἔεν φαι
 †ηλαζ† ἔπεκνογ†. ἅ πῶριος γεωργιος ζιτς 20
 ζῖξεν περζο λοτωβζ ἵφ† ἵογνῖω† ἵναγ εε-

λε. β. ρῖλζομ. ἔταρχωκ δε ἔβολ ἵ†προσεγχη λοχω
 ἱπῶμῖνι λοωωπι δε ογνῖω† ἵζο† νεν ογ-
 σερτερ ἔεν περζῖντωνε ογπῖλ γαρ ἵτε
 ποῦ λοῖ ἔξεν μῖθρονος λο†ογῶ ἔβολ λοβεπ- 25
 νογνι ἵξε νῖφατςι λοφῖρι ἔβολ ογοζ νῖἔτοι
 ἵρεε†ογταζ λο† ογταζ νῖ ἔτοι ἵατογταζ

λε. α. λοζι χωβι ἔβολ. τοτε πεξε μακμεντιος πογρο
 νας σε ογνῖω† ἵνογ† πε περακλῆς σε νεν
 νῖκεωε ετωογῶογ λογωωνε ἵτερζομ ἔβολ 30

- ἡ ἔκτοϋ ἡπαίρη†. ἀφ' ἐροῦ ἡ τε πᾶγιος γεωργιος
 εἰς ὧν ἡ μὸς τε φ† φηέταρ θάμιδ ἡ τφε
 νεν πκαζι φηέταρ θερ νηέτωπ αν ὡπι ακ-
 τενῶνq ἐπὶ ἐρακλῆς πιδῶλον ἡ κοῦρ ἡ βέλλε
 ᾠζ. β. φηέτε κνατακο νημαρ ἡ χῶλεμ. ἀφ' ἐροῦ ἡ τε 5
 ποῦρο δαδῖανος πεχαρ ἡ πᾶγιος γεωργιος
 πισοτπ ἡ τε νιγαλῖλεος †σωοῦν τε †νατα-
 κοκ ἡ αῶ ἡ ρη†. τότε ἀφ' ὧν ἀρζαζνι εἰροῦνι
 ἡ οὔνιω† ἡ βαῶοῦρ ἀγβισι ἡ μὸς ἔεν τερμῆ†
 ἀρζι ἡ β οῦορ παίρη† ἀρ† ἡ ππῆα. ἀφ' ἐροῦνι 10
 ἡ οὔνιω† ἡ λῆβῆς ἡ σῆζιοῦ ἡ ττοι β† ἡ τε πσω-
 μα ἡ πᾶγιος ἐβρῆι ἐμαγ νεν οὔτατς νεν
 ᾠζ. α. οὔλαμχαπτ νεν οὔωτ ἡ τεβνῆ νεν οὔμβρεζι
 ἀρζαζ† γαροῦ ἐμαῶω ζωστε ἡ τε νεφβε-
 ρ νεν νεφῶαζ δις ἐπὶ ζοῦδ. ζωστε ἡ τε 15
 νηέτσαζ† φωτ ἐπαῖσα νεν φαί ζιτεν πζοῦδ
 ἡ τε πῶαζ ζωστε ἡ τερδῖς ἡ πῆ ἡ μαζι ἀγῖνι
 ἡ νινεῖχσι ἡ τε νιλῆβῆς ἡ ποῦρο εἰς ὧν ἡ μὸς τε
 ᾠζ. β. ἀφ' ὧν ἀρμῶνκ ἡ τε πβερω ἐτεμμαγ ἀφ' ὧν
 ἀρζαζνι ἡ τε ποῦρο εἰροῦολς ἡ σῆθῶς ἔεν 20
 πκαζι νεν πικέβῆς νεν πμελός ἡ τε πᾶ-
 γιος ἐτε ἡ ἔκτος τε ζῖνα ἡ νε νιχρηστιᾶνος χῖμι
 ἡ οὔμελός ἡ ταρ ἡ τοῦτοῦνος οὔμαρτηριον
 ναρ. ἐταγκῆν δε ἐθῶς ἡ πῖθῆνι ἡ τε νιζγπε-
 ρετῆς ἀγερᾶναχωριν νωοῦ ἀρῶπι ἡ τε 25
 οὔνιω† ἡ ὡορτερ ἔεν πᾶν ἡ πκαζι κῖμ
 ᾠη. α. ὡα νεφσεν† ζῆππε ις πῶς πῆς πῆς ἀρῖ
 ἐπεσῆτ ἐβὸλῆεν τφε νεν νεφαρρελός ἐθῶαβ
 ἀρῶζι ἐρατq ἐσῆν πῖμα ἐτερε πῖβῆς θῶς
 ἡ ἔκτοq. οῦορ πεχαρ ἡ ζαλαθῖνλ πιαρρελός τε 30

- ἄνιογὶ ἱπαιλεβης ἐπῶωι εταρίνι δε ἱπαι-
 λεβης ἐπῶωι αῤφονζ ἐβολ ζιχεν πκαζι. αῤφε-
 λῆ. β. ρογῶ ἵχε πῶς ἵτε νιχομ ἐζρηνι ἐχωγ χε
 γεωργιος πασωτπ τωνκ ἐζρηνι ἄνοκ πε φη
 ἐταρτογνος λαζαρος ἐβολῆεν νη ἐθμωογτ 5
 παιρη† ον †νογ ἄνοκ τογαρσαζνι νாக
 χε τωνκ ογοζ ἄμογ ἐπῶωι ἐβολῆεν πλεβης
 ὀζι ἐρατκ ζιχεν νεκβαλαγῆ ἄνοκ πε πῶς
 πεκνογ†. αῤτωνγ ἆεν †ογνογ ἐτεμμαγ
 ἵχε πιχωρι ἄληθος ἆεν ογνιω† ἵχομ εсхор 10
 λῆ. α. ἱφρη† ἵογαι ἐτε ἱπεγῶι ζλι ἱῆκαζ ἐπτηργ.
 ογον νιβεν ἐταγναγ αγερῶφρηι. πεχε πῶς
 ναγ χε ὄρο ἱμοκ ογοζ χεμχομ γεωργιος
 παμενριτ χε ογον ογνιω† ἵραωι ῶωπι νாக
 ἆεν νιφνογὶ νем ζιχεν πикаζι νем ἱπεμεθ 15
 ἱπαιωτ ἱἀγαθος νем ἱπεμεθ ἱνααγγελος
 ἐζρηνι ἐχεν πεκλῶων ῶωπι ек χεμνομ† χε
 ἄνοκ †χη νемаκ. ογοζ αῤῶε ναγ ἐπῶωι ἐνι-
 λῆ. β. φνογὶ νем νεααγγελος ἐθ ογав. ἵθογ δε αῤ-
 τωνγ αῤμοωι ογοζ αῤογωρп ζα πογρο ἵχε 20
 πιάγιος γεωργιος εῤχω ἱμοс χε ζηппе †сннini
 ἱμοι ἆεν †πολιс ογοζ ††свω. ἆεν †ογνογ
 ἐτεμ[μαγ] αῤογαρσαζνι ἵχε πογρο ἐαμονι
 ἱμογ εθρογენγ ζαρογ ἐχεν πιβημα. εῤηноγ
 δε ναγῶω ἐβολ χε πιβημα πιβημα διὲ ζαροκ 25
 ῆ. α. ἵθοκ νем πεκλῶλλον ἄνοκ ζω νем παῶс
 ἱῆс πῆс πωρηι ἱφ† ετωνῆ. ζηппе ic ογсζimi
 епесран пе хоλλαcтiкн αсῶω ἐβολ εсχω
 ἱμοс ογве πιάγιος γεωργιος пiмартγpос ἵτε
 пῆс χε παῶс γεωργιος ἄ παωρηι нωзев ἱπεγ- 30

ΜΑΣΙ ΉΕΝ ΤΚΟΙ ΑΓΓΕΙ ἡξε πῖμασι οὐορ ἀγμοῦ
 ἀριβοῦθῖν ἔταμετσωβ †ἐμι παῦς σε οὐονωχομ
 Π. Β. ἡφ† ἐβολζιτοτκ. πεξε πᾶγιος νας σε βι
 ἡπαιωωωτ ἐβολῆεν ναςιχ μαωε νε ἔτκοι χω
 ἡπαιωωωτ ἔχεν φμοῦτ ἡπῖμασι ἐρεχω ἡμος 5
 σε ναι νε νη ἔτερχω ἡμωοῦ ἡξε γεωργιος σε
 ῆεν φραν ἡῖῆς πᾶς τωνκ ὀγι ἐρατκ. ἡθος δε
 ασῖρι κατα φρη† ἔταρχος νας οὐορ ἀγτωνη
 ἡξε πῖμασι ῆεν †οῦνοῦ ἔτεμμαγ ασ†ωοῦ
 ΠΑ. Α. ἡφ† ἡξε †ςζῖμι εςχω ἡμος σε σμαρωοῦτ 10
 ἡξε †οῦνοῦ ἔτακὶ ἔται πολισ ἡμος ἄληθος
 ἡθοκ οὔπροφητης οὐορ ἂ φ† χεμπωῖνι ἡπερ-
 λαος. παλιν ἀγοῶρπ ἡξε δαδιᾶνος ἡσα πῖ-
 μαρτυρος. ἔταρὶ δε πεξε ποῦρο τρακιᾶλι
 νεμαρ σε γεωργιος νῖωε ἐτωοῦωοῦ ἔταγφῖρι 15
 ἐβολ τενἐμι ἀν ἀκριως σε πεκνοῦ† πε ἐταρ
 ΠΑ. Β. ἐροῦφῖρι ἐβολ σε νεννοῦ† νε ἀλλὰ ζῆππε
 ις οὔμζαγ ἐρχη ῆατοτεν ῆεν †πετρα ἐοῦ-
 μωῖτ πε ἡρερχα ρε[ρ]μωοῦτ ἡμον ζλι ἡρωμι
 ἐμι ἐπερμωῖτ οὔδε περρο ἐωοπ οὔν ἐβολ- 20
 ζῖτεν νεκτωβζ ἡτοῦτωοῦνοῦ ἡξε νικας ἡτε
 νη ἐθμωοῦτ ωε πανῆβ πῖρη νεμ πῖορ νεμ
 ΠΒ. Α. †αρτεμῖς ῆμαγ ἡνῖνοῦ† εἰἐναζ† ζω ἐπεκ-
 νοῦ† ἡταωωπῖ ἡχρηστιᾶνος ἀγερὸγὼ ἡξε
 πῖμακαριος γεωργιος ἐρχω ἡμος σε σενοτοτ 25
 ἡξε †ςμῖν ἔταῖσοθμες ῆεν πῖεγλγγελιον ἐτ-
 χω ἡμος σε ἐωωπ οὔον τετενναζ† ἡμαγ
 ἡπςμοτ ἡοῦναφῖρι ἡωελταμ ἡτετεν χος ἡπαι-
 τωοῦ σε οὔωτεβ ἐβολ ται οὐορ ἡνεζλι ἐρατ-
 ΠΒ. Β. χομ ἡτενῶηνοῦ τωνκ ἡθοκ νεμ ποῦρο δαδι- 30

ἄνος νεν νικεογρωοῦ ἡτε χημι μαωθενωτεν
 λογων ἡφρο ἡπιῆζαγ ογορ ὀφι ἡνικας ἡτε
 νιρεφμωοῦτ ἔταγλοφλεφ ἔβολ νεν νιωωιω
 ἡτε νηῆταγμοῦ ἄνιτοῦ νηι ἡναι. ογορ αγωεν-
 ωοῦ σατοτοῦ ἡχε πιγ ἡογρο ἔφμωιτ ἡπιῆ- 5

ΜΓ. Α. ζαγ αγογων ἡπιρο ἡτε πιῆζαγ ἡπογχεμ
 ζλι ἡκας ἡτε νιρεφμωοῦτ ἡῆητφ αγωφι
 ἡνιθμικ ἔβολῆεν νικας ἔταγχεμοῦ αγῖνι
 ἡμωοῦ ἡπιᾶγιος γεωργιος. τοτε πᾶγιος γε-
 ωργιος αφζιογῖ ἡμοφ ζιχεν νεφκελι αφτωβζ 10
 ωα φναγ ἡογογνοῦ ῆεν πχινθρεφχωκ ἡπιᾶ-
 μην ἔβολ αφωπι ἡχε ογνιωτ ἡωθορτερ
 νεν ζανσετεβρηχ ἡχρωμ ογορ αγερογωινι

ΜΓ. Β. ἔνικας ἔτεμμαγ ογορ σατοτοῦ αγῖ ἔβολ
 ἡῆητοῦ ἡχε ἔ ἡρωμι νεν ἔ ἡςζιμι νεν ἔ 15
 ἡκογχι ἡᾶλογ. νιογρωοῦ. δε ἔταγναγ ἔφη-
 ἔταφωπι αφερωφηρι λοιπον ᾶ νιογρωοῦ
 μογ† ἔογαι ῆεν νη ἔταγτωογνοῦ ἔβολῆεν
 νηῆθμωοῦτ πεχωοῦ ναφ χε νιμ πε πεκραν.
 αφερογῶ ἡχε φηῆταφτωνφ ἔβολῆεν νηῆθ- 20

ΜΔ. Α. μωοῦτ εφχω ἡμοσ χε ισογβην πε παραν. πεχε
 πογρο ναφ χε ις ογνρ ἡρομπι ισχεν ετακμοῦ.
 χε ις ζογδ ἔ ἡρομπι. πεχε πογρο ναφ χε
 ῆεν πιςνοῦ ἔτεμμαγ νε αφῖ ἡχε πᾶἔ ἔπι-
 κοσμοσ ωαν ἡφη. πεχε φηῆταφτωνφ ἔβολῆεν 25
 νηῆθμωοῦτ ναφ χε †ιρι ἡφμεγῖ αν ογδε
 ἡπιςωτεμ ζολωσ χε αφῖ. πεχε δαδιᾶνος ναφ

ΜΔ. Β. χε νακναζ† ἔνιμ ἡνογ†. πεχε φηῆταφτωνφ
 ναφ χε ἡπερεφ ζλι ἡᾶναγκη ἔροι ὦ πογρο
 †ωπι ογν ἔχοσ χε αιναζ† ἔνιμ ἡνογ† ναι- 30

- ΝΑΖ† ΠΕ ΕΟΥΑΙ ΕΥΜΟΥ† ΕΡΟQ ΧΕ ΠΙΑΠΟΛΛΩΝ
 ΟΥCΟΧ ἸΚΟΥΡ ἸΒΟ ἸΒΕΛΛΕ ΕΤΑΙΧΩ ΟΥΝ ἸCΩΙ
 Ἰ†ΧΙΝΩΝῃ ΕΤΖΩΟΥ ἸΤΕ ΠΑΙΒΙΟC ΑΙΩΩΠΙ ΕΙΩΝῃ
 ῃΕΝ ΝΙΜΩΙΤ ΕΤΤΗ ῃΕΝ ΠΙΑΡΟ ἸΧΡΩΜ ΩΑ
 ΜΕ. Α. †ΩΕΝΗΙ ΕῃΡΗΙ ΕΡΟQ ΑQ῀ΜΑΥ ἸΧΕ ΠΙQΙΝΤ ἸΑ- 5
 ΤΕΝΚΟΤ ΖΑΡΑ ἸΘΟΚ ἸΠΕΚCΩΤΕΜ ΕΝΙΓΡΑΦΗ ἸΤΕ
 ΝΙΧΡΗCΤΙᾶΝΟC ΕCΦΙΡΙ ΕΒΟΛ ΔΚ† ἸΦΜΕΥῖ ΝΗΙ
 ἸΠΙΕΖΟΟΥ ΕΤΤΗ ΕΤΟΙ ΝΖΟ† ΠΙΜΩΙΤ ΕΤΕ ἸΜΟΝ
 ΒΟῆΘΙᾶ ἸΜΑΥ ΑΛΛΑ ΟΥΤΩΜΤ ΠΕ ΝΕΜ ΟΥΖΟ†
 ἸΜΟΝ ΖΛΙ ἸΝΑΙ ἸῃΗΤQ ΟΥΔΕ ἸΠΑΥΩΘΕΤ 10
 ἸΠΖΗΤ ἸΠΙΡΕQ†ΖΑΠ ΑΛΛΑ ΠΖΩΒ ἸΠΙΟΥΑΙ
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 CΕΒΗCΘΕ ἸΖΑΝΙΔΩΛΟΝ ΝΕΜ ΖΑΝΘΟΥΩΤ ἸΠΑΥΚΙΜ
 ΕΡΩΟΥ ΕΠΤΗΡQ. ΑQΕΡΟΥΩ ΝΑQ ἸΧΕ ΠΟΥΡΟ ΠΕ-
 ΧΑQ ΧΕ Ἰ ΠΕΚΖΗΤ ΧΩ ΕΒΟΛΖΙΤΕΝ ΠΑΩΑΙ ἸΠΙΧ- 30

ρονος ἡτε παιῦ ἡρομπι. αἰσος δε ἡτε φη
ἐταρτωνῃ ἐβολῆεν ηἰεθωοῦτ ἐπιμαρτύρος
ἡτε πῶριος γεωργιος πεχαῖ νας χε

ἡζ. α. παῦτ πιμαρτύρος ἡτε πῶριος τεντῆρο ἐροκ μοι
ναν ἡπιωμς ἐθοῦαβ ἡτε πῶριος χε ἡνοῦριπτεν 5
ἐνικολασίς ἐτενῆρητοῦ ἡκεσοπ. ἐταρναῦ οὔν
ἡτε πῶριος γεωργιος ἐποῦναρτῆ αἰτῆ ἡοῦωεν-
φατ ῆεν πικαῖ αἰσῶσι ἐπῶσι ἡτε οὔμωοῦ
οὔοῖ αἰτῶμς νωοῦ ῆεν φραν ἡφίωτ νεν
πῶρι νεν πιπῆα ἐθοῦαβ πεχαῖ νωοῦ χε 10

ἡζ. β. μαῶτε νωτεν ῆεν οὔριππην ἐπιπαράδισος οὔοῖ
σατοτοῦ αἰερ ἡθοῦωνῆ ἐβολ. ἡποῦναῦ ἐρωοῦ
χε αἰσῶπι ἡτε ποῦρο εἰσῶνῶ ἐβολ ἡαῦἡοῦ-
νοῦ αἰεροῦῶ νας ἡτε νιοῦρωοῦ εἰνεμαῖ
πεχωοῦ χε παίρωμι οὔρερζικ πε χε ἐβολ- 15
ριπτεν νενμαῖα αἰταῖο ἡζαναεμων ἐρατοῦ
ἡπενῆθο ἐβολ αἰσος χε αἰτοῦνος ζανρεῖ-

ἡη. α. μωοῦτ ἡνοκ ῆω τῆνοῦ τῆνατῶω ἡπαίρεννος
τηρῃ χε χηστῆανος αἰερκελεῖν χε σωτπ
νη ἡοῦχηρα ἡζηκι ῆη ἡτε ἡμον ῆλι ἡζηκι 20
ἡπερρητ ῆεν πικοςμος οὔοῖ αἰκωτ ῆεν τῆπο-
λῖς αἰξιμι νας ἡτχηρα ἡζηκι αἰζιοῦ ἡπιῆμη
ἐβοῦν νενας ῆωσ εἰσῶω ἐτῶω ἡνιχρησ-
τῆανος. ἐταῦεν πῆμη ἐβοῦν ἐπη ἡτχηρα

ἡη. β. πεχαῖ νας χε μοι νη ἡοῦωικ χε οὔνι τῆωκερ 25
αἰεροῦῶ ἡτε τῆξιμι νας ἡχηρα ἡζηκι χε
ἡμον ωικ ῆεν πανι ἡνοκ παῦτ. πεχε πῶριος
γεωργιος νας χε ἡρεναρτῆ ἐνιμ ἡνοῦτ χε
ἡμον ῆλι ἡωικ ῆεν πενη. πεχε τῆξιμι νας
χε εἰναρτῆ ἐπιαπολλων νεν πιερακλῆς νινιῶτ 30

- ἵνογ† ἵτε νιογρωογ. πεχε πᾶριος γεωργιος
 ηας χε ἄληθος ογζαπ ἵμμη ἵτε φ† πε φαι
 ᾤθ. α. χε ἵμον ζλι ἵωικ ἕεν πεηι. ἐτασσομς ἐβογν
 ἕεν περζο ἵχε †ςζιμι(sic) ασναγ ἐπερζο
 ἵπςμοτ ἵογαρρελος ἵτε πῶς πεχας ἵβρηι 5
 ἵβητς ἵχε †ςζιμι χε †ναωε ηηι ἐβολ
 ἵτακω† ἵσα ωικ ἵτοτογ ἵναβίςεγ ηεμ να-
 θεωεγ ζινα ἵταχω ἕαρογ ἵπαιρωμ ἵτε φ†.
 παντος ἕεν περζιῖ ἐβογν ἐπαι ἵτασιμι
 ᾤθ. β. ἵογζμοτ ἵπεμθο ἐβολ ἵναθεωεγ. ασωωπι 10
 ογν ἕεν πζινορεςζωλ ἐβολ ἵχε †ςζιμι ἵχηρα
 ἵζηκι. πῶμηι δε ναρζεμςι ἕαράτς ἵογβαςίς
 ἵτε ογςτγλλος ἵωε ἐβογν ἕεν πεςηι σατοτγ
 ογν αρωεπνογνι ἵχε πῑςτγλλος ογοζ αρζι χαλ
 ἐβολ αρωωπι ἵχε [ογ]νιω† ἵωωηη ογοζ αρερ- 15
 σαπωωι ἵπῑηι ἵ ἱε ἵμαζι ἐπωωι ζηππε ις
 ᾤ. α. μηχανηλ παρχηαρρελος αqι ωαρογ ηεμ ογ-
 τραπεζα εςμεζ ἐβολἕεν ἄγαθον ηιβεν αρογωμ
 ογοζ αρχημνομ† ἵχε πᾶριος ογοζ ναρε
 †τραπεζα μεζ ἵωικ ηεμ ἀγαθον ηιβεν ἐτασί 20
 ἐβογν ἵχε †ςζιμι ἵχηρα ἵζηκι ἐβογν ἐπεςηι
 ασναγ ἐζαννιω† ἵωφηρι ογτραπεζα εςχη
 ἐβρηι εςμεζ ἵαγαθον ηιβεν ηεμ πῑςτιλλος(sic)
 ᾤ. β. ἐταρωεπνογνι ἕεν ογωε ερωογῶογ πεχας
 ἕεν πεςζητ χε ἄ φ† ἵνιχρηστιᾶνος ερφμεγῖ 25
 ἵταμετζηκι ἕα †χηρα αqῑηι ἵπερμαρτυρος
 ἐβογν ἐπαι ἕα †ταλεπωρος ἵψγχη ωα-
 τερερβοῖθῑν ἐροι ογοζ σατοτς ασζιτς ἐβρηι
 ἕα ηενβαλαγχ ἵπᾶριος ασογωωτ ἵμογ.
 ᾤλ. α. αρερογῶ ηας ἵχε πᾶριος γεωργιος ερζω ἵμος 30

ξε τωοῦνι ὀρι ἐρα† ἐχεν μεβαλαγχ ἄνοκ
 γαρ ἄνοκ αν πε φ† ἡμικρηστιᾶνος ἀλλὰ ἄνοκ
 βωκ ἡταq εἰωεπῆσι ἐρρηι ἐχεν πεqραν ἐθοῦ-
 αβ. παλιν πεχε †ςζιμι ναq ξε παῶc ιcχε δι-
 χιμι ἡοῦζμοτ ἡπεκῆθο μηic νηι εῳριερτολ- 5
 μαν ἡταxω ἡοῦcαxι ἡπεκῆθο ἐβολ. πεχε
 πᾶριος ναc ξε cαxι. πεχε †ςζιμι ναq ξε παῶc
 π̄α. β. οῦον ἡτηι ἡμαγ ἡοῦᾶλοῦ εῳχη ἔεν ῑ ἡρομ-
 πι οῦοz φαι οῦβελλε πε ἡκοῦρ ἡέβο ἡδαλε
 †ωπι ἡταμοq ἡναθεωεῦ ἐωοπ οῦν ἡτεκ- 10
 ῳρεqναγ ἡβολ ἡτεqσωτεμ οῦοz ἡτεqcαxι
 †ναz† ζω ἐπεκνοῦ†. αqἐροῦῶ ἡχε πιῳμηι
 εῳxω ἡμοc ξε ἡνιοῦι ἡπιᾶλοῦ νηι ἡναι. τοτε
 αcῑνι ἡπιᾶλοῦ ναq ἐβολῆεν †μαz γ† ἡοῦ-
 π̄β. α. αzμι ἡτε πεcηι οῦοz αcωτοq ἔεν κενq ἡπιῳ- 15
 μηι. πᾶριος δε γεωργιος ναqμην ἐβολ εῳτωβz
 ἐρρηι ἐxωq ναρε xωq xοβc ἐπεcητ πε οῦοz
 ἐρε πᾶλοῦ ἔεν κενq αqηιqι ἐβοῦν ἐzραq
 αγzei ἐβολῆεν νεqβαλ ἡχε zανκεκc cατοτq
 αqμαγ ἡβολ. πεχε †ςζιμι ναq ξε παῶc ††zo 20
 ἐροκ εῳρεqcαxι οῦοz ἡτεqσωτεμ ἔεν νεq-
 π̄z. β. μαωx ἡτεqτωνq ἡτεqμοωι ἐχεν νεqβαλαγx.
 πεχε πᾶριος γεωρ[ριος] ναc ξε †ςζιμι φαι
 ρωωι ἡμοq †νοῦ ξε εῳρχριᾶ ἡμοq εῳρεq-
 ωεμωι ἡμοι ἡοῦζωβ αἰωανμοῦ† ἐροq ἐτεq- 25
 cωτεμ ἐπαῑρωοῦ οῦοz ἡτεqμοωι ἡτεq ep
 διᾶκονιν νηι ἡπιcαxι. οῦοz ἡπεcωxεμxομ
 π̄η. α. ἡχε †ςζιμι ἡέροῦῶ ναq ἡοῦcαxι ναcναγ γαρ
 ἐπεqzo ἡφρη† ἡπzo ἡοῦαγγελοc ἡτε φ†.
 τοτε πᾶνομοc ἡλcεβηc ἡοῦρο ααδιᾶνοc νεν 30

- νικεζῶ ἵογρο εἰνεμαρ εἰταγὶ ἐβολῆεν πᾶ-
 ριστον ἀγῶπι εὔσνηνι ἵμῶογ ἕεν νιπλάτιᾶ
 ἵτε †βακι. ἐταρσომς δε ἵχε πιδρακων ἵτε
 φνογν ἵογρο δαδιᾶνος ἀρναγ ἐπιῶων φη
 ἐταρρωτ ἐβολζιτοτq ἵπιχε ἵθμνι ναρῶνι 5
 πῚ. β. ἐναρχος ἵταρ χε παῖσινναγ ἵβερι οὔκεντε
 πε παιῶων ἀρταμοq εἰχω ἵμος χε φαι πε
 πιμωιτ ἐναρζωογὶ ἐβογν ἐροq ἵχε πᾶριος
 πιμω† ἵτε νιγαλιλεος γεωργιος. ἵθοq δε
 πογρο ἀρογασαζνι εἰρογενq ἵσεταζοq ἐρατq 10
 ἵπερἵθο ἵδεμociᾶ ἀρογνεγριζιν ἵμοq
 ἕεν οὔμεταθναι ῶατε νερσαρζ λορλεq ἐβολ
 πᾶ. α. οὔοz ἵτε νερσφίρωογ λωῶ ζιτεν παῶαι
 ἵπιχωμ ἵτογζιογὶ ἵογβασic ἵχωμ ζιχεν
 τεράφε. μενεσως ἀρογᾶωq ον ἵσεζωκι 15
 ἵμοq οὔοz ἵσεμεz ἵζανφγᾶλη ἵβενιπι εὔ-
 μεz ἵχωμ ἵσεζιτογ ἕα νερσφίρωογὶ ῶα
 τεq† ἵπιπᾶ οὔοz ἀερκελεγιν ἵχε πογρο
 εἰρογῶι ἵπερσωμα ἵσεβερβωρ ἐβολ ζιχεν
 πᾶ. β. οὔτωογ εἰῶoci ναρῶ οὔν ἵμος πε ἵχε 20
 πιδρακων ἕεν περζητ χε σεναὶ ἵχε νιζαλα†
 ἵτε τφε ἵσεογωμ ἵνερσαρζ. ἐταγῶλι οὔν
 ἵπισωμα ἵτε μακαριος ἐβολ ζιχεν παιτωογ
 φηἵτογμογ† ἐροq χε ciρic ἀγβερβωρq ἐβολ
 ἵπιμα ἐτεμμαγ οὔοz ἀγτασῶογ ἵχε νι- 25
 ζυπερετης. ἐταγογεί δε ἵβολ ἵπιτωογ ἵογ-
 πῚ. α. κογχι ἵχε νιζυπερετης ἵτε πιδιᾶβολος ναγ
 ᾶ ἵσταδιον ἀγῶπι ἵχε οὔἕαραβαι ἕεν τφε
 νεμ ζανσετεβρηx ζωc τε ἵτε πιτωογ τηρq
 ἐτεμμαγ σῆερτερ ζηππε ic πῶc ἀqὶ εἰταλη- 30

- οὕτ' ἔχεν οὐβηπι οὐορ πεχαρ ἡπιᾶριος γεωρ-
 ριος χε πασωτπ εθ νανερ τωνκ ἐβολῆεν πιν-
 κοτ οὐορ σατοτρ αἰτωνρ ἡχε πῖμαρτυρος
 π̄ε. β. ἡτε π̄χ̄τ αἰδοσι σαφα[ροῦ] ἡσα νιζυπερετης
 εἰωω ἐβολ οὐβνοῦ εἰχω ἡμος χε ὀρι νηι 5
 ἡογκοῦσι ωα †ι νενωτεν. ἔταγcomc δε
 ριφαροῦ ἡμωοῦ ἡχε νιζυπερετης ἀγναγ-
 ἐπιῶμηι γεωργιος εἰδοσι ριφαροῦ ἡμωοῦ
 αὔτῳοῦ ἡφ† αὔριτοῦ ἐβρηι ἡατατοῦ ἡνερ-
 βαλαγχ αὔτσο ἐρορ εἰχω ἡμος χε μοι ναν 10
 ρων ἡ†εφραζic (sic) ἡτε π̄χ̄τ. πῖναιατρ οὐν
 π̄ε. α. ἡῶμηι πᾶριος γεωργιος αἰτῶm c νωοῦ ἡεν
 φραν ἡφραν (sic) ἡφιωτ νεν πωηρι νεν πῖπ̄να
 ἐθ οὔαβ οὐορ ἀγῖ ἀγὸρι ερατοῦ ἡπενῶο
 ἡποῦρο ἡανομος ἀγωω ἐβολ τηροῦ χε ἄνον 15
 ρανχρηστιᾶνος ἡπαρρησιᾶ. τοτε νιοῦρωοῦ
 αὔτωmτ ἡεν οὐνιω† ἡφοβος εῶβε παι ρωβ
 αἰερκελεῖν ἔῖνι ἡνιζυπερετης ἡσεταρωοῦ
 π̄ε. β. ἐρατοῦ ναρραρ. φραν ἡοῦαι ἡμωοῦ πε κλαγ-
 δανη αἰθοροῦιωι ἡμορ οὐορ ἡσε† ναρ ἡραν- 20
 δῖμωριᾶ πικεοῦαι δε εὔμοῦ† ἐρορ χε λασῖρι
 νεν λασῖριᾶνη ρῖνα ἡτοῦτηιτοῦ ἔτοτc
 ἡτσηρ. κληκων αὔτηρ ἔτοτρ ἡπιῶηριον.
 μενενσα ναι οὐν αἰερκελεῖν ἡχε νιοῦρωοῦ
 εῶροῦῖνι ἡπιᾶριος γεωργιος αἰεροῦῶ ἡχε 25
 ποῦρο δαδιᾶνος πεχαρ ναρ χε γεωργιος ωε
 π̄ε. α. παῶc πῖρη νεν πῖορ νεν νῖνοῦ† νεν τοῦ-
 μαγ †αρτηm c χε ††ᾶco ἐροκ ἡφρη† ἡοῦ-
 ωηρι ἡμενριτ ἡτηι οὐορ ρωβ νῖβεν ετεκ-
 νερῆτιν ἡμωοῦ ἡτοτ †νατηιτοῦ νாக ἡρμοτ 30

- MONON CΩTEM ἡνωι ζωc ιωτ ογοc μαμα†
 zina ἡτεκὶ ἡτεκογωωτ ἡνινογ† ἡμαγαιτq.
 αqερογὼ ἡξε πᾶριος γεωργιος πεχαq ναq
 πζ. B. xē †οι ἡωφηρι ἐνεκcαχι ετ xω ἡμος xē †νογ
 ναixη ἡτοτεν ωα φοογ εθεβογ ἡπεκxē ναι 5
 nni znppe ic z ἡρομπι ἡἐzooγ αγcini εκερ-
 vacanizim ἡμοι ακῶτεb ἡμοι π ρ ἡcоп ογοc
 λιμογ αqτογност ἡ πι ρ ἡcоп ἡξε παῶc ἡῆc
 πx̄c κεπεp ἡπicωτεm ἐναι ca[xi]¹⁾ ἡτοτκ
 ἐβηλ ἐ†νογ κcωογν αν ὠ πογρο xē παι γεnoc 10
 πη. A. ἡτε μιxρηcτιᾶnoc ζανφιλονικoc νε ογοc
 ce† ἐβογν ἐzpen nη ἐτ† ἐβογν ἐzpaγ. αλλα
 †νογ †ερογot nη ἡτε τεκμετνιω† †ναερ-
 ωογωωογωι ἡπεκνιω† ἡνογ† πᾶπολλων φη
 ἐτεκμει ἡμοq. ἐταqcωτεm ογν ἐναι ἡξε 15
 πογρο δαδianoc αqpaωι ἐμαωω αqᾶμονι
 ἡτᾶφε ἡπᾶριος γεωργιος xē αqνα†φι ἐpoc.
 αq† totq ἡμοq ἡξε πῆmηι eqxω ἡμος xē
 πη. B. ἡφωp ὠ πογρο ογκαzс an te ἡτε nιγαλι-
 λεoc ἐωωп αγωτεμογωωτ ἡνινογ† ἡωopп 20
 αλλα ογazcaz †νογ εθογγziογὶ ἡμοι ἐπιω-
 τεκο ωα πεqpac†. αqερογὼ ἡξε πογρο πεχαq
 ναq xē ἡνεcωωπι nηι icxen †νογ ἡτατhικ ἐ
 zли ἡδιμοpᾶ αλλα hici niben ἐταιтhιτογ
 πθ. A. naκ xay nηι ἐβολ ζωc λιαιτογ naκ hēn ογ- 25
 μετατᾶmi ἡφρη† ἡογiωт ωopт ἐpок. ἡμογ
 xē †νογ ἡταбitк caḥoγn ἐπιπαλλатион ἐт

¹⁾ Ms. ἐναicαnαι ἡτοτκ. The Arabic version has منك هذا الكلام.

- σα ἔοῦν πιμωιτ ἑτερε †οῦρω ἀλεξανδρα
 χη ἡμοσ ἔεν πεσκοιτων εσμοτεν ἡμος. ἔτα-
 ρῶλι δε ἡμοσ ἔἔοῦν ἡχε ποῦρο αἰριοῖ
 ἡμοσ ἔἔοῦν νεν †οῦρω ἀλεξανδρα αἰμαω-
 νῶ. β. θαμ ἡπιρο ἔρωοῦ ἡπῶ αἰωφ ναῖ ἡχε ποῦρο 5
 ἡεροῦρι γαρ πε. τότε πᾶριος γεωργιος αἰκωλχ
 ἡνεκκελι οὔορ αἰερζητε ἡτωβρ ἡφ† εἰχω
 ἡμος χε φ† πανοῦ† ἡμον πετόνι ἡμοκ
 ἔεν νινοῦ† ἡθοκ πε φ† ετ ἡρι ἡνιωφηρι.
 εἰβεοῦ γανῆθνος αἰωω ἔβολ οὔορ γανλαος 10
 αἰερμελεταν ἡγανσαχι εἰωοῖτ αἰωοῦ†
 ζ. α. εἰμα ἡχε νιοῦρωοῦ τηροῦ ἡτε πκαρι νεν
 ἡοῦ κε αρχων εἰσοπ αἰσαχι ἡσα πῶτ νεν
 περῶρ. αἰερωῶ ἡχε ἀλεξανδρα †οῦρω
 εἰχω ἡμος ἡπᾶριος χε παῶτ γεωργιος †εω- 15
 τεμ ἔροκ ἡκαλως οὔορ †ερεπιθῦμῦν (sic)
 ἔνεκσαχι νιμ δε νε νη ετ ῶω ἔβολ ἡε νιμ
 νε νη ἔταγερμελεταν ἡε νιμ πε πῶτ ματ-
 ζ. β. σαβοι ἔροσ ἡτασοῦωνσ. αἰερωῶ ἡχε
 πᾶριος γεωργιος εἰχω ἡμος χε ἡχε ἡρε- 20
 τερερετιν ἔἔμι ἔπῶτ νεν νερσαχι σῶτεμ
 ῶ ἀλεξανδρα. γοτε ἔταπῶτ θαμιο ἡτφε νεν
 πκαρι οὔορ αἰβι ἡοῦδομι ἔβολῆεν πκαρι αἰ-
 θαμιὸ ἡπιρωμι εἰόνι ἡμοσ κατα περῖνι
 νεν τερζγκων πως αἰῖρι ἡοῦκαρι ἡσαρζ 25
 παλιν αἰθαμιὸ ἡγανμο† ἔβολ ἡμοσ αἰθαμιὸ
 ζα. α. ἡοῦωαρ νεν νηἔθναγ ἡταῖ νεν πσωχπ ἡνι-
 μελος ἔεν πιρωμι αἰθαμιὸ ἡνιβαλ ἡγαν-
 βελλεγ νεν οὔλας νεν οὔωωωβι αἰθαμιὸ
 ἡγανχιχ νεν νητηροῦ εττακτηοῦτ ἡπιρωμι 30

- ΜΗ ΟΥΚΑΖΙ ΑΝ ΠΕ ἔΤΧΗ ἔβρηι ἂ φ† πᾶ̄ς ἀφερ-
 φορίν ἡ τε φαρζ ἔβολῆεν †παρθένος ἔθ οὔαβ
 μαριὰ οὔοζ ἀφερρωμι ἡθοφ πε φ† φη ἔταφ-
 ζᾶ. β. τοῦνοῦστ ἔβολῆεν ἡ ἔθμωοῦτ εἰωοπ ἡ ναι
 ῆις ἔβρηι ἔχεν πεφραν ἔθ οὔαβ νემ πεφιωτ 5
 ἡ ἀγαθος νემ πιπᾶ ἔθ οὔαβ εῖβε ἂ δαμ ὦ
 ἂ λεζανδρα †τοῦρω ἂ φ† θαμιὸ ἡ τφε ἀφωont
 ἡ πρη νემ πιος ἡ ρεφεροῦωini νემ νισιοῦ
 νემ πωσπ. ἀσέροῦῶ ναφ ἡχε †τοῦρω χε
 ματαμοι ἐπικάχι. πεχε πᾶγιος γεωργιος νας 10
 ζβ. α. χε οὔμετῶαμῶε ἰδῶλον εἰωοπ ῆεν πίκοςμος
 ἡ φοοῦ εὔμεῶι ἡ νιτεμςιν οὔοζ φ† αν
 εὔοῦωτ ἡ ζανμοῦνκ ἡ χιχ ἡ ρωμι ἡ ἰδῶλον
 ἡ ατψγχη εὔτῶωῶ ἡ φ† πιρεφθαμιὸ ἡ τε
 πιεπτηρφ. πεχε †τοῦρω ναφ χε οὔκ οὔν νι 15
 νοῦ† ζανδεμων νε. πεχε πᾶγιος γεωργιος
 νας χε ἂ ζα ζανδεμων νε. πεχε †τοῦρω ναφ
 χε ιε ἔταπίκοςμος ῶωπι ἡ αῶ ἡ ρη†. ἀφεροῦῶ
 ἡχε πᾶγιος γεωργιος νας χε σῶτεμ ἔροι
 ζβ. β. ὦ †τοῦρω ἂ λεζανδρα ρχω ἡμος ἡχε πιπρο- 20
 φητης δαγιά χε φηἔτζεμςι ζίχεν νιχεροῦβιμ
 οὔονζκ ἔβολ ματοῦνος τεκχομ ἂ μοῦ ἔφ-
 ναζμεν. οὔοζ παλιν ον πεχαφ χε εφἔι ἐπεσῆτ
 ἡ φρη† ἡ οὔμοῦ ἡ ζωοῦ ἔχεν οὔσῶρτ ἔτε †ναι-
 ατς ἡ παρθένος μαριὰ τε. παλιν ἀββακοῦμ 25
 πιπροφητης εφῶῶ ἔβολ εφχω ἡμος χε πῶ̄ς
 ζγ. α. αἰσῶτεμ ἐπεκῆρωοῦ οὔοζ ἂ ιερζο† αἰ†νιατ
 ἡ νεκζβνοῦι οὔοζ αἰτῶμτ. ἔτα πιπροφητης
 χῶ ἡ φαι ῆεν οὔμεθμῆι ἀφἔμι γαρ χε ρῆνοῦ
 ἐπεσῆτ ἐπίκοςμος ἡχε πᾶ̄ς ἡ̄ς οὔοζ ἀφερζο† 30

- αφ†νιατq xε φ† πε αφερρωμι εϑβε φηῆτε
 φων ἡοῦxαι ἡτεqναzμεν ἡτοτq ἡπιδιαβολος
 πιxασι ἡτε †μεθμη niβεν φηῆταqερzαλ
 ζΓ. β. ἡπαι ὅ ἡοῦρο ἡλνομος ετzωoῦ. αqεροῡῶ
 ἡxε †οῡρω πεxας xε hεν οῡμεθμη καλως 5
 ακασι ακωτ ἡπαzηт εϑβε πx̄c xε φ† πε
 ἡπτηηq †ноῡ xε ††zо ἡροκ τωβz ἡzρη ἡxωι
 zινα ἡτεcφωт ἡβολ zарοι ἡxε πλaηη niβεν
 ἡτε niδεμωη nem niδωлон ευcоп. αqεροῡῶ
 ἡxε πᾶριος γεωργιος πεxαq nac xε ἡρεωaη 10
 ζΔ. α. naz† ἡφηῆταqерcтаγρωνиη ἡμοq ιηc̄ πx̄c
 ἡμον zли ἡaбηη ἡτε niδεμωη naωhωηт ἡρο
 aη επτηηq. πεxας naq xε †naz† πōc γεωρ-
 гиос αλλα †ερzо† hατzη ἡпоῡρο xε qzωoῡ
 ἡμαωω oῡaмcарz πε ἡφρη† ἡηιθηριον ἡρεz 15
 ze ἡπaиγcтηριον ἡпepтaмe zли ωa †ερфориη
 ἡπiχлom ἡτε †мeтμapтypoс hен oмeтoῡpo
 ζΔ. β. ἡπx̄c xαт ἡтаἡтoη ἡμοι ωa ωopп. ἡтатoоῡi
 ze ωωπi αφερκελεῡи ἡxε поῡρο εϑpe πικι-
 риз (sic) ωω ἡβολ hен †πολιc тηrc εqxω ἡмос 20
 xε θωoῡ† тηpoῡ ἡтeтeηηay ἡπaиηω† ἡτε
 ηиγaлилeoc εqηaоῡωωт ἡπiἡπολλωη. αφερ
 кeлeῡи ἡxε поῡρο εϑpoῡῶли ἡπiἡριος γεωρ-
 гиос hен oῡ†мη ἡπiepφeи xε ἡqηaepωoῡωoῡ-
 ζE. α. ωи πεxαq ἡπiἡπολλωη. αqepoῡῶ ἡxε πᾶριος 25
 γεωργιος πεxαq ἡηιzγпepетηc ἡтаῡi ἡcωq
 xε maωe нoтeη ἡθoтeη hapaтq ἡпоῡρο ἡноκ
 zω nem нioῡηb nem нicαтηгoῡc ἡτε пiepφeи
 тeηηaωe нaη ἡpaтq ἡπiἡπολλωη тeηoῡωωт
 ἡμοq. пикириз ze ηaqмηη ἡβολhен oῡмeтzоῡῶ 30

- ἐλαγθωοῦ† ἵχε να†πολις τηροῦ νικοῦχι nem
 25. B. νινιω† ἐναγ ἐ†θεωρία. ετασσωτεμ οὔν ἵχε
 †сгimι ἵχηρα ἵχηκι θεῖταπιάριος τάλβο
 ἵπεсωһρι αqнаγ ἵβολ саτοгс асхω ἵтесλφε
 ἐβολ асфωг ἵнесгвωс оуог ас† ἵπεсoγoi 5
 ἐπιμωит ἐнаре πιάριος χη ἵμοq πεхас наq
 χε φηῖττοῦνος нирεqμωoγт ἐτεροῦωini
 ἵниβελλег ἵmicι ἵoγнаγ ἵβολ нηῖтωoγōoγ
 26. A. ἐταγλοqλεq ἐβολ ακοροῦωopi ἵгανωωһн
 ἵмасoγтаг оуог ἵтоγωopi εὔφορι ἐβολ 10
 ἵκαλωс φηῖтаqөре пистγλλос ἵτε πανι δεπ-
 νοῦни аqωopi ἵoγωωһн εqбoci оуог аqмог
 ἵтатрапеза ἵωиk nem λγαθон нивен φηῖтаq-
 oγωнг ἐβολ ἵгανмһω ἵмһини εὔωпи ἵпи-
 διὰβολос †ноῦ де χнаωе наk ἐратq ἵπиа- 15
 27. B. πολλων ἵτεκοῦωωт ἵмоq ἵτεκ†ωпи ἵπгенос
 τηrq ἵτε нихристiаnos. ἐтаqсωтеμ де ἐнаи
 ἵχε πιάριος γεωργιος αqнетq pωp ἵсωви
 ἐβοῦн ἐсωс пexаq нас χε хω ἵπεωһри
 ἐпесчт †ноῦ ἐβολги нехих. саτοгс асхω 20
 ἵмоq ἐпесчт. пexε πιάριος γεωργιος ἵпи-
 коῦχι ἵλλоῦ χε †оγωω Һен φран ἵпаῶс
 ꝑнс пхс ἵτεki ἵτεкерδiακωνин нһи ἵпαιгωв
 28. A. саτοгq пikoῦχι ἵλλоῦ аqсωтеμ Һен неq-
 маωх аqì аqбiφει Һаратq ἵπiαριος γεωργιος. 25
 пexε πιάριος γεωργιος наq χε λмоῦ маωе
 наk ἐβοῦн ἐπiερφει ἵτε πiαπολλων λхос
 ἵпиθωoγωт ἵтаq χε γεωργιος пивок ἵте
 пхс cмоῦ† ἐрок аqωе наq Һен оγiωс
 ἵχε пikoῦχι ἵλλоῦ ἐβοῦн ἐпiερφει пexаq 30

ΞΖ. Β. ναρ χε αικερε ἐροκ ἡθοκ πιβελλε ἡκογρ¹
 ἡατῆμι ἡμογ ἐβολ ἡχωλεμ χε ςμογ† ἐροκ
 ἡχε πιβωκ ἡτε πᾶρ πᾶριος γεωργιος. ἡ
 πιπᾶ ἐτζωογ ετχαλνογτ ἐπῖδωλον αρωω
 ἐβολ ἡῆητγ ερχω ἡμος χε πιναζωρεος ακσεκ 5
 ογον νιβεν ἐροκ πικογχι ἡλλογ ζωρ πετακ-
 ογωρπ ἡμογ ζωροι ἐτῶωω νηι. σατοτγ ἡ

ΞΗ. Α. πιθογωτ ἡτε πᾶπολλων ςοργ ἐβολ ςιχεν
 τερβασις αῖι ψα πᾶριος γεωργιος. αῖερογῶ
 ἡχε πᾶριος γεωργιος πεχαρ ναρ χε ἡζα 10
 ἡθοκ πε φ† ἡτε νιεθνος. πεχαρ ἡχε πιδεμων
 ετχαλνογτ ἐρογ χε ῶογῆητ νεμηι ἡνοκ
 εθναταμοκ ἐζωβ νιβεν ἡπατεκταμοι. πεχε
 πᾶριος γεωργιος ναρ χε σαχι. αῖερζητς ἡσαχι

ΞΗ. Β. ογορ ἐφιρι ἐζωβ νιβεν ἡπερῆθο ἐβολ ερχω 15
 ἡμος χε παῶ πᾶριος ἡτε φ† εκοι ἡατῆμι
 αν χε ιχεν ςη ἡ φ† θαμιδ ἡογπαρδισος
 ῆεν ἡτεμ ἡναρχη. σα πα ἡνιμανωαι αρω
 ἡῆητγ ἡπιρωμι φαι ἡταρθαμιδγ ἡχε φ†
 ερῶνι ἡμογ. αρωος ἡχε πῶ χε μαρογῖ ἡχε 20
 νιαγγελος ἡτογογωωτ ἡμογ σατοτγ αῖι

ΞΘ. Α. ἡχε μιχανῆ νεμ τερστρατιῆ τηρς ἡαγγελος
 αῖι αγωγωωτ ἡμογ ἡνοκ δε ἡπιογωωτ
 ἡπιρωμι φηῆταρθαμιδγ ἡχε φ† αλλα αι-
 εραντιλεριν ἡπιαχι ἡτε φ† ειςῶ μμος χε 25
 ῶ πιρερ†ζαπ ἡμηι ἡνοκ ογωορπ ἐζοτε φαι
 πως ἡταογωωτ ἡπικογχι ἐροι ςφερῆηβι
 ἐροι ἡχε νιχερογβιμ εθμερ ἡβαλ. τοτε αρ-
 χωντ ἐροι ἡχε φ† αρωιτ ἐβολῆεν παῶογ

¹) Ms. ἡκογῆ

- ̅̅θ. β. ἑναίχη ἵηητq αqβεpωpт ἐβολῆεν τφε
 ἵφρη† ἵογλῆωμ γίχεν †πετρα ογος αἰωωπι
 ῆεν ῆανcναγ2 †νογ xε †ωop ῆεν παῖδωλον
 εἰωρεμ ἵνιωηρι ἵτε νιpωμι †2αλαι εἰλωι
 ωα πιcτερεῶμα ἵτε τφε εἰωτεμ ἑνιαργελοc 5
 εγ2ωc ἑπῶc αἰωανcωτεμ ἑταλποφacic ἵογαι
 xε qнамоу ἵτεqἱ ἐβολῆεν πικocμoc ωαιωενηι
 ̅̅. α. ωαpоq ἵτα† ῆici naq ωατεqχεογλ̅̅ ἑφ†.
 αqεpоγῶ ἵχε πᾶριος γεωργιος πεχαq naq
 xε ἵπεκxω ἵ†μεῶμηι ὦ φηἑтcωnt ἵμεῶноγx 10
 αλλα ἑγaγ2иτк ἐβολῆεν τφε εῶβε τεκμετ-
 бacи2иτ ῆεν πxиnῶpeqcoβ† naк ἵογῶpоноc
 xε nтeк 2eмci 2иxωq ἵτεк ep 2иcоc nem φηἑт-
 бoci πεχαк ῆεν ογἑ2αпина αqβεpωpк ἐβολ-
 ̅̅. β. ῆεν τφε ἑῆρηι ἑπεтωηк ἵτε φиoм nem тeк- 15
 cтpати̅̅ тнpс. nai ἑтаqcoῶmoу 2apoq αqῶωμ
 ἵπεqxем caxи xε ἑxω eπτηpq. ῆεν †ογnoу
 λ̅̅ πᾶριος γεωργιος † ἵογωeнφaт ῆεν пика2и
 λ̅̅ пика2и oγωn ἵpωq oγo2 πεχαq ἵπιῶoγωт
 xε maωe naк xε †noу ἑпecит ἑφnoγἵn ὦ пипna 20
 ἵλκαῶapтoн ωa тeк† лoгoc ῆa ниψγxи
 ̅̅α. α. тнpоу ἑтаκтаκωoу. cатoтq ῆен †ογnoу
 αqωe naq ἑпecит ἑφnoγ[n] nem пикeῶoγωт
 ἑτεpe пип̅̅α ἵλκαῶapтoн xαλnoγт ἑpоq.
 λ̅̅ πᾶριος γεωργιος † ἵογωeнφaт ῆεν пика2и 25
 αqωωω ἐβολ ἵπεqρη† ἵкеcоп. мeнeнca nai
 αq†oγῶ ἵπεqῆωк ἐβολ ἵχε πᾶριος γεωργιος
 αq† ἵπεqoγoi ἑπιῶoγωт ἵτε пepаклнc αqсωк
 ̅̅ β. ἵmoq ἑпка2и αqῆemῆomq πεχαq ἵпcωxп
 ἵннiδωлон xε maωe нωтeн ἑφnoγ[n] ὦ ni- 30

νοῦ† ἡτε νιϑνος χε αὐὸ ὠρωτεν ἕεν
 οὔχωντ νεν οὔμβον. ἔταῦναγ δε ἡχε νιοῦνβ
 νεν νισατηροῦς ἡτε περφει νεν νιζῦπερετης
 ἐτῶεμῳ ἡνιῶδωλον ἐπιτακο ἐταρταζε ἡοῦ-
 νοῦ†. ἀγῶμονι ἡπιάριος ἀγῶνζῳ ἡνερσιχ 5

ὁβ. α. ζιφάροῦ ἡμοῦ οὔοζ ἀγῶλι ἡμοῦ ὠα ποῦρο
 ἀγταμοῦ ἐζῶβ νιβεν ἔταγῶπι ἡνινοῦ†
 πιαπολλων χε ἀγζιοῦι ἡμοῦ ἐπεσντ ἐφ-
 νοῦν. ἀσῶπι δε ἐταρσῶτεμ ἐναι ἡχε ποῦρο
 δαδιῶνος ἀρμοζ ἡλιβι πεχαῳ ἡπιάριος γεωρ- 10
 ριος χε ὦ φηἔτεμῶα ἡμοῦνκῳ μῆ ἡπεκχος

ὁβ. β. νῆι χε †ναερῶοῦῶοῦῶι ἡνινοῦ† ἐτταῖνοῦτ
 ἐφμα ἐτεκοῦῶῶτ ἡνινοῦ† οὔοζ ἡτεκταλε
 λιβανος νῶοῦ ἐζρῆι ἀκζιτοτκ ἐζανζβνοῦι
 ἡμαγιά ἡπαῖρη† κῶοῦν ἀν χε ἐρε πεκπῶα 15
 χῆ ἕεν ναςιχ. ἀρεροῦῶ ἡχε πιάριος γεωργιος
 πεχαῳ ναῳ χε μαῶε νὰκ ἡνιοῦ νῆι ἡπιὰπολλων
 νῆι ἐμναι ἡνοκ πεῶναοῦῶῶτ ἡμοῦ ἡπεκῶεο

ὁβ. α. ἐβोल. πεχε δαδιῶνος ναῳ χε ἡπ[α]ῖρη† ἐταῦ-
 ταμοι ἐβολζιτεν νιοῦνβ χε ἀρζῶλ ἐφ[ν]οῦν 20
 οὔοζ †νοῦ χοῦῶῶ ἐθριζῶλ ἡμαγ ζῶ εῖωνῆ.
 ἀρεροῦῶ ἡχε πιάριος γεωργιος πεχαῳ ἡποῦρο
 χε ἱςχε πιαπολλων πεκνιῶ† ἡνοῦ† πε ἱε
 πῶς ἡπερῶσῶεμῶομ ἡερβο[η]θῖν ἡμοῦ ἡμῖν

ὁβ. β. ἡμοῦ ἀλλὰ ἀρῶπι ἐπτακο ἡῶορπ ἐνεκνοῦ† 25
 τηροῦ ναι ἐτῖρι ἡ ὦ ἕεν τοῦῆπι φαι ἡθοκ
 ἐτεκερζελπισ ἐροῦ χε ρῆαναζμεκ ἕεν πιε-
 ζοοῦ ἐτζῶοῦ ζοταν ἀρῶανῖ ἡχε πῶς πανοῦ†
 ἐῶιβ† ἡτφε νεν πκαζι οὔ πε ἐτεκνααῖῳ
 ἡθοκ νεν φηἔτεκερζελπισ ἐροῦ. τότε ἀρῶε ναῳ 30

- ἡξε πογρο ἔεν οὔνιω† ἡμκαρ ἡζητ εῖβε π
 0Δ. Α. ΤΑΚΟ ἡπερνογ† πιάπολλων ἐβογν ῥα †ογρο
 ἄλεξανδρα εἰχω ἡμος χε αἰβici nem παιγενος
 χε χε(sic) χριστιανος(sic) παιγαλεος(sic) γεωρ-
 ριος. ἀεῖρογῶ ἡξε †ογρω ἄλεξανδρα πεχαρ 5
 ἡπογρο χε ἡπιχος νακ ἡογμηνω ἡκοπ χε
 ζενκ ἐβολζα παιγενος ἡτε νιχριστιανος χε
 πογνογ† ἡθορ πε φ† ἡμμι ἡθορ ον πεθ-
 0Δ. Β. ΝΑΘΕΒΙΟΚ ἔεν τεκμετῶσιζητ. ἀεῖρογῶ ἡξε
 πογρο πεχαρ ἡ†ογρωογ ογοι νηι ἄλεξανδρα 10
 ††ερζο† νηι χε ἀγφορ ἐρο ζω ἡξε νιμαγιά
 ἡτε νιχρηστιανος. ἀγλμονι ἡπιχοι ἡτε τεσὰφε
 ἀγωω† ἡμος ῥατ εἰενс ἡπεμθο ἐβολ ἡνι-
 ογρωογ εῖνεμαρ ἔτε πι ζ̄θ νε. ογορ ἀεῖρζητс
 0Ε. Α. ἡταμωογ ἐζωβ νιβεν εταγῶπι. τότε νιογ- 15
 ρωογ ἀγερκελεγιν εῖρογενс ἐβολ ἡτογῶс
 ἐπιερμεταριον ἡτογζωκι ἡμος. ἡθος δε ἡπεс-
 χω ἡζλι ἡсαхи ἀλλὰ νасῶπι ессомс ἐπῶπι
 ἐτφε. ἐταссомс δε ζεν πζο ἡπιάριος γεωρ-
 ριος πεχас ναρ χε τωβζ ἐχωι χε †ῥοci ἔεν 20
 ναивасанос. ἀεῖρογῶ ἡξε πιάριος γεωργιος
 0Ε. Β. ΠΕΧΑΡ ΝΑС χε ἀριζγπομονин ἡκεκογχι ῶ
 †ογρω ζина ἡτεβι ἡπιχлом ἡτοτγ ἡπῶс ἡῥс
 п̄хс. ἡθος δε πεχас ναρ χε п̄лῶс γεωργιος
 аинаῖρογ χε ἡπιβι ἡπιωмс ἐθογав. πεχε 25
 πιάριος γεωργιος нас χε моῶπι тераби ἡπιωмс
 ἐβολζитен πιφωн ἐβολ ἡτε сног ἐθογав.
 εγῶλι ἡμος οὔн ἐτακος ἀсῶῶ ἐβολ есχω
 0Ζ. Α. ἡμος χε п̄лῶс ἡῥс п̄хс ζηппе аихω ἡφρο
 ἡπαπαλλатион ероγнн ἡпиῶтам ἡμογ ἡθοκ 30

- δε πῶτ ἡπερωταμ εροι ἡφρο ἡπαραδισος
 ἡτε πογνοφ. ἔτασογῶ δε εσχω ἡναι ασχωκ
 ἡτεσμαρτυρία ἡξε ἡλεξανδρα †ογρω ἡσογ
 ἡε ἡφαρμου† ἡλσπ ῑ ἡπιεζοογ ἡεν ογμετ-
 γεννηος ασβι ἡπιχλom ἡαττακο. μενεενσα 5
 ναι δε ἡ νιογρωογ μογ† ἐπιῶριος γεωργιος
 ὀζ. β. πεσωογ ναφ ξε ζηππε ις †κεογρω ακτακος
 ἡτοτεν λοιπον ανερωqt ἐροφ. αφερογῶ ἡξε
 πογρογ μαγμεντιος ογαι ἐβολ ἡῃητογ πε
 πεσαφ ξε μαρεν† ἡτεqἀποφασις ἡ πιζωv 10
 ινα (sic) ἡμωογ τηρογ. αφζεμσι δε ἡξε πογρο
 αφσῃαι ἡτεq ἀποφασις ἡπαιρη† εφχω ἡμος
 ὀζ. α. ξε γεωργιος πινω† ἡτε νιγαλιλεος φηῆταφχω
 ἡσωq ἡνιπροστογμα (sic) ἡτε νιογρωογ ††
 ἡμοq ἐτοτε ἡτεηqi ἡριῆμι ογν ἡα νιλαος 15
 ξε τεντογvηογt ἡνον ἐβολῃα πεqсноq τηρογ
 ἡφοογ. αφσῃαι ἡαρατε ἡτεq ἐπιστολη ἡξε
 πικε ῑθ ἡογρο εῃβε ναι. τοτε πῶριος γεωρ-
 γιος ναqμowι πε εφραωι ἐπιμα ἐτεqнабι
 ὀζ. β. ἡπιχлom ἡμοq. εταqi ογн ἡπιμα ἐτεμμαγ 20
 πεσαq ἡνιματοι ετῶmoni ἡμοq ξε ὡογ ἡζηт
 ne mhi ἡογκογχι νасηноγ ξε ις ῑ ἡромпи
 агсини еγербасанизин ἡμοι ζιτεп παι ὀ ἡογρο
 гина нтаτωвz ἐсωογ. τοτε αφсомс ἐπωωι
 ἐтфе ἡξε πῶριος γεωργιος πεσαq ἡпαιρη† 25
 ξε пῶт ἡηс пῃс φηῆταφoγωpп ἡπιχρωm
 ὀп. α. ἐβολῃен тфе ἡπιῶριος ἡλιαс ωат εφoγωm
 ἡпипентиконтархос ῑ nem πογ ῑ ἡματοι ма-
 рeqи ξε †ноγ ἡξε пичρωm ἐτεμμαγ ἐβολ-
 зитотк ἡτεqρωкz ἡпαι ὀ ἡογρο nem ннῆткω† 30

ἐρωοῦ ἵτεωτεμ οὔαι ἵοῦωτ σωχπ χε φωκ
 πε πῶοῦ ωα ἐνεζ ἵτε νιἐνεζ τηροῦ ἄμην.
 ἐτι ἐϋτωβζ ἵχε πιάριος γεωργιος σατοτϷ
 αϷι ἐπεснт¹⁾ ἐβολῆεν τφε ἵχε οὔχρωμ
 ὁη. β. οὔοζ οὔοζ (sic) αϷοῦωμ ἵπι ὁ ἵοῦρο νεμ 5
 ποῦμηνω ἐρετοῦἵπι ἵρι ἵῆ ἵθβα. οὔοζ παλιν
 πεχε πιάριος ἵνιματοι ἐθοῦῶοῦ ἵζηт ἵκε-
 κοῦχι ναϷτωβζ οη ἐϷω ἵμωс χε πᾶῶс ἵηс
 πᾶс †наγ ἐοῦμηνω ἐϷχн ἵπαῖμα ἐῶῶωω ἐῶλι
 ἵπασωма οὔοζ πῖсωма наρωωι ἵπικωсμωс 10
 ан †тζω ἐζок μοι ἵοῦζμωт ἵπασωма ζῖна
 ὁθ. α. οὔον нивен етзехζωχ ζῖтен οὔπᾶ ἵλκα-
 θартон ἵτεϷερφμεῦι ἵπεκβωк γεωργιος маρε
 паран ωωπι наϷ εὔπεθῶанеϷ. πᾶс πανοῦ†
 οὔον нивен еθнаωωπι ῆен οὔман†зап еϷοι 15
 ἵζο† ἐμαωω ἵτεϷερφμεῦι ἵпаран ἵτεϷι
 ἐβολῆεν οὔζιρһнн οὔον нивен еθнасῆαι
 ἵтаμαρτηρία (sic) нем наῖбῖсῖ ἐταιωποῦ екѣс-
 ῆе ἵοῦран епχωм ἵпωνῆ. есеωωπι ἵρεωан
 ὁθ. β. τφε ἵμονι ἵнеϷмоῦἵζωοῦ ζῖхен пкази οὔοζ 20
 ἵтоῦφιри ἐφран ἵφ† ἵгеωργιος еῖ†го ἐрок
 маρε теквоῆθῖἵ таζωοῦ ἵχωлем. φ† ἵмнῖ
 φнѣ†ωеп ἵнаῖбῖсῖ ἐзри ἵхен перан ἐθοῦав
 ἐерφμεῦι ἵοῦон нивен еθнаѣр пῖнаῖ нем οὔ-
 зһки ῆен паран ἵтекχω нωοῦ ἐβολ ἵноῦноβῖ 25
 ἐтаγαιтоῦ. наῖ де еϷω ἵмωοῦ ῆен φρωкз
 п. α. ἵτε перзһт ἵχε πιάριος ζһппе ῖс πᾶс ἵηс
 пᾶс αϷοῦωнз ἐроϷ еϷω ἵмωс χε ἵмоῦ χе

1) Ms. ЕПЕСЕСНТ

†νοῦ ἐπῶμι ἐτφε ἡτεκ ἡτον ἡμοκ ἡεν
 πῖμανῶπι ἐταίσεβτωτq νακ ἡzρη ἡεν ὁμε-
 τοῦρο ἡπαιωτ ἐτῆεν νιφνοῖ. ὦ πασωτπ
 γεωργιος ζωβ νιβεν ἐτακερεῖτιν ἡμωοῦ †να-
 σοκοῦ νακ ἐβολ τηροῦ νεν ζανκεμῆω εῖοι 5

π. β. ἡνιω† ἐναι. πεχε πᾶριος γεωργιος ἡνικεστον-
 ναριος χε ἡμωινι †νοῦ ζωκ ἐβολ ἡ†κελεῦ-
 cis ὁηῖταγzenzen ὁηνοῦ ἐρος οῖοz ἀqcoῦτεν
 πεqμοῦτ ἐβολ ἀγῶλι ἡτεqλφε ἐθοῡαβ ἀqι
 ἐβολ ἡχε οῡμωοῦ νεν οῡἐρω†. ἡ πx̄c ἡh̄c 10
 βι ἡτεqμακαρία ἡψγχη ἀqεραcπαζεcθe ἡμοc

πᾶ. α. ἀqβιtc νημαq ἐπῶμι ἐνιφνοῖ ἀqthic ἡδωρον
 ἡπεqιωτ ἡἀγαθoc νεν πῖπᾶ ἐθοῡαβ. ἡεν
 †οῡνοῦ ἡ πκαζι kim ῶα νεqcen† ἀγῶπι
 ἡχε ζανζαραβα νεν ζανcετεβρεx ἡοῡzο† 15
 ἡεν οῡzο† ζωc τε ἡτεῶτεμ οῡρωμι ἡοῡωτ
 cini ἐβολῆεν πῖμα ἐτεῖμαγ εῖβε †νιω†
 ηzο†. οῡον νιβεν ἐταγερμαρτυροc ἐβολzιτεν

πᾶ. β. πᾶριος γεωργιος cεῖρι ἡh̄ ἡῶο νεν xq̄θ νεν
 ἡλεzανδρα †οῡρω. ἀqχωκ ἡτεqμαρτιρία(sic) 20
 ἐβολ ἡχε πᾶριος γεωργιος ἡcoῦ k̄p ἡπᾶβοτ
 φαρμοῖ ἡοῡἐzooῦ ἡκιριακη ἡαxπ ὅ ἡπῖ-
 zooῦ. ἡνοκ πε cῡνκραthc πῖωκ ἡτε πᾶριος
 γεωργιος εῖχη νεν παῶc ῶα πχωκ ἐβολ ἡτε
 τεqλᾶλγcic κατὰ νῖἀποφacic ἡτε πᾶcεβhс ἡοῡ- 25
 ρωοῦ παρη† διcῆαι ἡτεqμαρτηρία(sic) ἐθοῡ-
 αβ ἡπιτοῡzο ἐxωοῦ οῡδε ἡπιῶλι ἐβολ ἡῆητοῡ

πᾶ. α. εῖε†τοτq νενῆι ἡχε παῶc ἡh̄c πx̄c φαι ἐτεπῖ-
 ωοῦ φωq πε νεν πεqιωτ ἡἀγαθoc νεν πῖπᾶ
 ἐθοῡαβ ῶα ἐνεz ἡτε νῖἐνεz τηροῦ ἡμῆν. 30

πρ. α. ΝΑΙ ΝΕ ΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ἘΤΑ Φ† ΔΙΤΟΥ
 ἘΒΟΛΖΙΤΟΤϩ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΜΕΝΕΝΣΑ ΤΕϩ-
 ΜΑΡΤΙΡΙΛ ΝΕΜ ΠΧΙΝΙ ἸΝΤΕ ΠΕϩΩΜΑ ἘΤΙΟΣΠΟΛΙΣ
 ΤΕϩΒΑΚΙ ΝΕΜ ΠΙΧΙΝΚΩΤ ἸΝΤΕ ΠΕϩΤΟΠΟΣ ΝΕΜ
 †ΧΙΝΧΩ ἸΝΤΕ ΠΕϩΩΜΑ ἸΒΗΤϩ ΔΥΧΟΚϩ ἘΒΟΛ 5
 ΔΥΕΡΔΓΙΔΖΙΝ ἸΠΕϩΤΟΠΟΣ ἸΣΟΥΖ ἸΠΙΛΒΟΤ ΔΘΩΡ
 ΠΙΛΓΙΟΣ ΘΕΩΔΟΡΟΣ ΠΙΕΠΙΣΚΟΠΟΣ ἸΤΕ ἸΛΗΜ ἸΘΟΥ
 πρ. β. ΠΕ ἘΤΑΥΤΑΟΥΔ ἸΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ἘΤΑ
 Φ† ΔΙΤΟΥ ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΕΜ ΝΙΖΜΟΤ
 ἘΤΑΥΩΠΙ ΉΕΝ ΠΙΜΑΡΤΗΡΙΟΝ ἘΘ ΟΥΑΒ ἘΤΑΥ- 10
 ΤΑΟΥΔ ἸΠΑΙΕΡΓΟΜΙΟΝ ΉΕΝ ΠΕΖΟΥ ἸΠΕϩΕΡ-
 ΦΜΕΥ† ἘΘ ΟΥΑΒ ἘΤΕ ΣΟΥΖ ἸΔΘΩΡ ΠΕ ΕΥΕΡΩΔΙ
 ΉΕΝ ΠΤΟΠΟΣ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΥΩΟΥ ἸΠΕ-
 ΝΟΥΣ ἸΗΣ ΠΧΣ.

†ΝΑΟΥΩΝ ἸΡΩΙ ΉΕΝ ΖΑΝΠΑΡΑΒΟΛΗ ἸΤΑΣΑΧΙ 15
 πδ. α. ἸΝΗἘΤΖΗΠ ΙΣΧΕΝ ΩΟΡΠ ΝΗἘΤΑΝΣΟΘΜΟΥ ΟΥΟΖ
 ΔΝΕΜΙ ΕΡΩΟΥ ΝΗἘΤΑΝΕΜΙΟ† ΣΑΧΙ ἸΜΩΟΥ ΉΔ-
 ΤΟΤΕΝ. ΚΑΤΑ ΦΡΗ† ἘΤΑ ΠΙΠΝΑ ἘΘ ΟΥΑΒ ΣΑΧΙ
 ἘΒΟΛΉΕΝ ΡΩϩ ἸΔΑΥΙΔ ΠΙΟΥΡΟ ἸΔΙΚΕΟΣ. ΠΑΙΡΗ†
 ΔΝΟΚ ΖΩ †ΝΑΟΥΩΝΖ ΝΩΤΕΝ ἘΒΟΛ ἸΝΙΤΑΙΟ ΝΕΜ 20
 ΝΙΩΦΗΡΙ ἘΤΑΥΩΠΙ ἘΒΟΛΖΙΤΟΤϩ ἸΠΙΛΓΙΟΣ ΓΕΩΡ-
 πδ. β. ΓΙΟΣ ΠΙΔΙΝΑΤΟΣ ἸΜΑΡΤΥΡΟΣ ἸΤΕ ΠΧΣ ΝΕΜ
 ΝΗἘΤΑΥΩΠΙ ἸΜΟΥ ΉΕΝ ΣΩΡ †ΒΑΚΙ ΕΤΑΥΧΩΚ
 ἸΒΗΤΣ ΖΙΤΕΝ ΔΑΔΙΔΝΟΣ ΠΙΔΝΟΜΟΣ ἸΤΕ ΝΙΠΕΡΣΙΣ
 ἘΤΕ ΘΑΙ ΤΕ ΘΒΑΚΙ ἸΠΟΥΡΟ ΝΑΒΟΧΟΔΟΝΟCΟΥ 25

- φνῆταρερογρο ζιχεν νιχαλδεος τηρογ ογορ
 αρχω ἡσωρ ἡσωρ τερβακι αρχωε ναρ εθβαβιλων
 αρχοτε ἡκαλως αρχαυρος αρχαις ἡβα[κ]ιρ ἡτε
 πῆ. α. †μετογρο. αρχωπι δε ἔταγῶλι ἡτὰφε ἡπιὰ-
 ριος γεωργιος αρχωπι ερχη† ἐβολ ισχε ἡαχπῶ 5
 ἡπιῆζοογ ωατε φρη ζωπ. πασιγκρατος δε
 πιβωκ ἡτε πιάριος γεῶργιος. ναρὸζι σαβολ
 ἡμογ εφριμι ἐρογ εφάρεζ ἐρογ. ζηππε λ φ†
 της ἐβρηι ἐπζητ ἡπερκεωφρη β ἡβωκ ἀγὶ
 ἐ†βακι ἐχεμπωιμι ἡπογῶς ζινα ἡτογῆμι 10
 πῆ. β. ἐφνῆταρωπι ἡμογ ἀγταμωογ χε ἔταγῶοθ-
 βερ ἡφοογ. ἡθωογ δε ἀγριμι ἀγφωβ ἡνογζ-
 βως ογορ ἀγὶ ἡσα περσωμα ἀγχιμι ἡπα-
 σῖγκρατος ερχεμσι εφριμι. ἡθωογ ζωογ
 ἀγχεμσι ἀγριμι νεμαρ. μενεμσα ναι ἀγτωογ- 15
 νογ εγσοπ νεμ νογῆρνογ ἀγτωμι ἡτεφὰφε
 ἐπερσωμα αςτωμι δε ἐρογ ἡφρη† χε ἡπογ-
 πς. α. χοχς ἐβολ ἐπτηργ ἀγῶλι ἡ†σῖνδονιον ἡτε
 ογαι εσχολζ ἡμογ ἀγκογλολς ἐπερσωμα
 ἐθ ογав ερχοкем ἡсноγ ἀγχιμι ἡογῆζαγ 20
 ἡβερι ερχαβολ ἡ†πολις εφῆεντ ἐρωογ ἀγ-
 ζιογὶ ἡπсωма ἡφн ἐθ ογав ἐβογн ἐρογ ωατε
 ωωρп ωωπι ναγχεμσι саβολ ἡπιρο. αρχωπι
 δε ἡπερρας† ἀγτωογνογ ἀγθενωογ ἐβρηι
 πς. β. ἐ†πολις ἀγωωп ἡζανсθoi ἡογqi νεμ ζαν- 25
 σῖνδονιον ἀγῆνογ ἀγтнitoγ ἐпсωма ἡπιὰριος
 γεωργιος ἀγχιμι ἡτὰφε εссωлк ἐβογн ἐπι-
 сωма ἡφρη† εφωнῃ ογορ ἡπερζλι ἡμнini ἡτε
 †ωεμciqi ωωπι ἡῃнтq ἐпτηрq ογορ ἀγερω-
 φρηι ἐмаωω ἡχε νεφάλλωογὶ ογορ ἀγναζ† 30

- ἦεν ποῦζητ τηρῳ σε ἅ φτ ῶπηρ ἔρορ ἦεν
 πζ. α. ρωβ νιβεν ἔτα φτ αἰτοῦ ναρ ἰσεν ἐρῶνῃ
 σε σεναῶπι ἡμεῶμνη τηροῦ αὔτ ἡνισθοῖ
 ἡοῦρῃ ἔρορ ἀγκορῃ ἡκαλως κατὰ τκαρς ἡνα
 τοῦχωρα εὔκως ἀγρῖτῃ ἔβοῦν ἐἐπιῡζαῦ 5
 αὔτοβῃ αὔτ ἡζανσφραγῖς ἔρορ ἀχῶ ἡπα-
 σῡνκρατος σαβολ ἡμορ ἐρῶις ἔρορ. οὔορ
 ἅ πικε β ρωλ ἔβοῦ[ν] ἔτβακῖ ἀγερρῶβ ρῖνα
 ἡτοῦωνῃ οὔορ ἡσεξιμῖ ἡτζημῖ ἡτοῦταλο
 πζ. β. ἡπισῶμα ἔθοῦαβ ἡσεῶενῶοῦ ἔτοῦχωρα. ἀσ- 10
 ῶπι δε μενεσῶ ἀβοτ β ἐγερρῶβ ἅ φτ
 οὔωρπ ραρῶοῦ ἡοῦχοῖ ἦεν ἰοπῇ ἀρῖ ἔμαῦ
 νεν οὔπρα[ρ]ματῖᾱ ἔταῦτ ἡπιᾱοῦιν ἐβολ.
 ἅ νῖᾱλῶοῖ ἡτε πῖᾱριος ρεῶρριος σαῖ νεν
 νῖνερ ἀῡνοῡχ ἡτζημῖ νενῶοῦ ἀῡταλῶοῦ 15
 νεν πῶμα ἡπιᾱριος ρεῶρριος ἦεν τβοῡθῖᾱ
 ἡτε φτ ἀρῖ ἔβοῦν ἐῖοπῇ ἦεν οὔχωλεμ. οὔορ
 πῇ. α. ἔταῡσῶτεμ ἡσε νῖνερ νεν πῖπραγματεῡτης
 σε φαῖ πε πῶμα ἡπιᾱριος ρεῶρριος πῖμελῖτον
 ἡτετῶσπολῖς φῡἔταῡῶε ναρ ἔτχωρα ἡτε νῖ- 20
 περσις ναῡερῶφῡρῖ πε σε ᾱ ἡρητ ἀρμαρ-
 τῡρος ἀῡτῶοῡνοῦ ἀῡοῡῶῡτ ἡμορ τηροῦ
 εὔτῶοῦ ἡφτ σε ἀῡερπεμπῶα εῶρε πῖᾱριος
 ρεῶρριος ταλῡοῡτ ἐποῡχοῖ. οὔαι δε ἐβολ
 πῇ. β. ἡῡῡτοῡ ἐπερῡραν πελεοντῖος οὔρεμῖοπε πε 25
 ἐρῶοῡν ἡπιᾱριος ρεῶρριος ἀρῖνῖ ἡοῡτεβῡνῇ
 ἀρταλορ νῶοῡ ῶατερῷ ἡπισῶμα ἔβοῦν
 ἐπερῡνῖ. ἔταῡολῃ ἐπερῡνῖ ἀῡξιμῖ ἡτερῡμαῡ νεν
 τερῶωνῖ ἐλῡῡτον ἡμῶοῡ. ἅ πῖῡνῖ σῶρ ἐβολ
 σε ἀρῖνῖ ἡπῶμα ἡπιᾱριος ρεῶρριος ἔβοῦν 30

- ἑποῦνι ἑταρμαρτῦρος οὔος ις ζ ἡρομπί
 πθ. α. αῤχοκοῦ ἑβολ ἡπενναῦ ἑροῦ ἑπίαν νε ζαν-
 χριστιλῆνος νε αὔριτοῦ ἑβρηι αὔοῡωτ
 ἡμοῦ εὔριμι εὔερωφηρι ἡνἡἑταῡωπι ἡμοῦ
 παλιν ον ναῡραῡι πε εὔτῶοῡ ἡφτ χε αὔερ- 5
 πεμπῡα ἡοῡδωρον ἡπαίρητ. πασιγκρατος
 δε νεμ πιβωκ β ἑτε ναι νε ἡοῡραν οὔαι χε
 λοῡκιος πικεοῡαι χε κιρινἡἑος ναῡσαχι πε
 πθ. β. νεμ νιρῡμι ἡτε τπολις ἡζωβ νιβεν ἑταῡ-
 ῡωπι ἡποῡῡς ναῡερῡφηρι δε τηροῡ πε 10
 αὔχω ἡπσωμα ἡπιλῆγιος ἡεν οὔκοιτον ἡτε
 περῡι ἡοῡεβδωμας ἡἑζοοῡ εὔνηοῡ ζαροῡ
 εὔοῡωτ ἡμοῡ τηροῡ. ἑτα οὔνιῡτ δε ἡἑ-
 ζοοῡ ῡωπι ἡῡαι αὔθωοῡτ τηροῡ ἑτεκκλησιῶ
 αὔωῡ ἡτερμαρτῡριῶ ἑπιλαος τηρῡ ἡπιστος 15
 ς. α. ἡεν φαι οὔν αὔερῡφηρι ἡζοῡδὸ ἑχεν νἡἑ-
 ταῡῡωπ ἡμοῡ τηροῡ ναὔτῶοῡ ἡφτ πε νεμ
 περλῆγιος ἡμαρτῡρος. ζἡππε ις οὔνιῡτ ἡρῡμι
 ἡραμαδὸ ἡτε ἑπερραν πε ανδρεας οὔ ἑβολ
 πε ἡεν πγενος ἡῡμαῡ ἡπιλῆγιος γεωργιος φαι 20
 ἑταρσῡτεμ ἑτερμαρτῡριῶ εὔωῡ ἡμος λ φτ
 οὔων ἡπερζητ αῤτζῡηῡ ἑπιμα ἑτα φτ οὔ-
 οηζῡ ἑροῡ εῤχω ἡμος χε τωρκ ἑροι ἡμιν
 ς. β. ἡμοι χε ρῡμι νιβεν εῡναερὸμολογιν νεκ-
 ἡισι ἡνεζλι ἡπετζῡοῡ δοζ ἑρῡοῡ χε τἑμι 25
 γαρ χε ζανсарз ги сноῡ νε ρῡμι νιβεν
 εῡναρῡοῡῡ ἡεν ἡναγκη νιβεν ἡνεζλι ἡπετ-
 ζῡοῡ δοζ ἑρῡοῡ ἡτε ἡεν οὔμαντζαπ εῤοι
 ἡζοτ ἡτε ἡεν ζανμῡοῡ εὔωῡ ἡτε ζιχεν
 ζαντωοῡ ἡτε ἡεν ζοxзex νιβεν οὔος ἡτερ- 30

ϥλ. α. ερφμεγὶ ἱπαραν nem φραν ἱπαιωτ ἑτῆεν
 νιφνογὶ nem πιπῶλ ἑθ ογав ογορ ἱτερερ
 φμεγὶ ἱπαλλογ γεωργιος εἰῆναρμερ ἑβολῆεν
 ρορρεχ νιβεν ογον νιβεν ἑθναρῆαι ἱτεκ-
 μαρτυριὰ nem νεκχομ εφογωνρ ἱπεκ ἑρσογ 5
 ἑβολ nem νιῆις ἑτακωπογ ἑχεν παραν
 †ναρῆε ἱογραν ἑπχωμ ἱπωνῆ. φηῆενα†
 ἱογπροσφορα nem ογἄγραπῆ ῆεν πεκραν ιε

ϥλ. β. φηῆεναθαμιὸ ἱογχωμ ῆεν νεκῆις ἱτερ-
 τηιρ ἑῆογν ἑπεκτοπος ῆεν ογναρ† εγῆοπρ 10
 nem nh ἑθ ογав ἱτηι ογορ ἱναχαρ ἑωατ
 ἱρλι ἱαγαθον ῆεν παικορμορ ῆεν περωνῆ
 τηρρ ἱνοκ πε πῶρ φ† φῆ ἑταρρφορ †ηλαιρ
 ἱφῆῆενακωτ ἱογτοπος ῆεν πεκραν †ναῆιτρ
 ἑῆογν ἑταμετογρο ογορ ἱναχαρ ἱρωι ϥα 15

ϥβ. α. ἑνερ †ναῶρε ρανωφῆρι ἱνιω† ϥωπι ῆεν
 πιμα ἑτεμμαγ ῆεν πιμα ἑτογναχω ἱπεκ-
 ϥωμα ἱῆητρ †ναῶρε ρανλαορ ἱτε πικαρ
 ἱ ἑρατρ ἱπεκτοπος ἱρῆινι νακ ἱρανδωρον
 νιεῆνορ τηρογ ἱτε πκαρι νηογῆαι nem νι- 20
 ϥαμαριτης nem νιπερςις nem νενωῆρι ἱῆαγ
 ϥα ἑῆογν ἑνικεβαρβαρορ †ναῶρογὶ τηρογ
 ἑρατρ ἱπεκτοπος ἱρῆινι νακ ἱρανδωρον.

ϥβ. β. ανδρεαρ δε πιρωμι ἱπιστορ ογορ ἱμαι νογ†
 ῆεν ογμεῆμνι ἑταρρωτεμ δε ἑναιταλῶ 25
 τηρογ ἑτα φ† ερρμοτ ἱμωογ ηαρ αρῆι ἱογ-
 νιω† ἱραωι ἱφρη† ἱνακωβ ἑταρρναγ ἑπρo
 ἱνωρῆφ περ ϥῆρι εροι ἱογρο ῆεν χῆμι αρ-
 τωνρ ῆεν ογχωλεμ αρῆαι ἱτερμαρτυριὰ

ϥβ. α. αρχαρ ῆεν †περῆι ερχω ἱμορ ϥε †ναχω 30

ἡπερφμεγυ ἡπασον ἦεν πανι γινα ἡτε περ-
 σμογ nem περζμοτ ωπι ευμην ἔβολ nemni
 ωα ἔνεζ. αqμογ† ἔβολῆεν πιμηω τηρq εqσω
 ἡμοc xε nacnnoγ icxe ανδι ἡογνιω† ἡμκαζ
 ἡζητ εῶβε πεncon xε αγῶοβεq ἦεν τσηqi 5
 αλλα †noγ μαρενραωι ἡζογὸ xε αqδι ἡογ-
 qf. b. niω† ἡταιὸ ἦεν τφε αληῶc ογονωχοm ἡφαι
 ἡπαιρη† ἔταqxeм παρρηciα ἡπεmῶο ἡφ†
 εῶρεq†ζο ἔxων naζpeн φ† γινα ἡτεqiri
 ἡπιναι neman nem ογβοῆθiα ἦεν παιῆων 10
 nem πεῶnnoγ. †noγ xε nacnnoγ λmωini
 cωtem ἡcωi ἡτεnῶamiὸ ἡογκογχι ἡτοποc
 ἦεν πεqpan ἡτεnχω ἡπεqcωma ἡῆητq γινα
 ἡτε mπεqcmογ nem περζμοτ ωπι neman
 qd. a. ωα ἔνεζ. λ πiλαoc τηρq εpογὼ ἦεν ογcmn 15
 ἡογωτ xε φηῆτεκxω ἡμοq μαρεq ωπι ογοζ
 ακωανζιτοτκ ἐπιζωb iε tenнаζιτοτεn nemak
 ζων γινα ἡτε pcmογ ἡπιλγiοc ωπι nem
 nenωhpi ογοζ ἡτε πεqcmογ ωπι ἦεν ten-
 πολιc ωα ἔνεζ. acωπι δε ἔταqcmωtem ἔnai 20
 αqωπι ἦεν ογpαωι ογοζ αqωωpp ἡμοq
 qd. b. ἡζανλτοογi αqini ἡνεqλλωογi τηpoγ nem
 neqepγathc nem niλλωογi ἡτε πιλγiοc γεωp-
 rиοc αqωopωep ἡnιxoi nem nimanωπι ἡτε
 πιλγiοc γεωpγиοc πεxαq xε ἡnaχω ἡпcωma 25
 ἡπασон ἦεν ογκαζи ἡωemmo ἔφωq an πε
 ογοζ nape γанкеxωoγni ἡτε †πολιc † ἡ-
 тотоγ nemaq πε ευερζωb ἐπιma ἔῶ ογab
 ογοζ αqepογdi ἡпcωma ἡπιλγiοc γεωpγиοc
 qe. a. ἔῶγn ἔ†εκκληciα ωat ογepκαῶarizin ἡπιma 30

†ωφηρι ἡγογῖ† ἡτε πἰλγιος γεωργιος.

ἐταγκοτq αςωπι δε εταγερκαθαριζιν ἡπιμα
εθορχα сен† ἐβρηι αqθορχορτοz κατα
θμαιη ἡπικογχι ἡτοπος σε qνακοτq κατα
τεqχομ.

†ωφηρι ἡγογῖ† ἡτε πἰλγιος γεωργιος.

5

qē. β. †ωφηρι ἡγογῖ† τε θαι ἐταqαιc ἡσε πἰλγιος
γεωργιος hен πκωτ ἡπιτοπος ἐταγχω ἡπεq-
cωμα ἡhηтc hен ογziρηνη ἡτε φ† λμην.
ανδρεас δε φηἐταqziτοτq ἡφμαρτιριον ἡπι-
λγιος γεωργιος ναqенκοτ πε hен πιεχωρz 10

qē. α. ἐτεμμαγ eqμοκmek ἐβολ ἡβρηι ἡhηтq eqχω
ἡμοc σε αicωpἡ παικωт ἐβολ ἡγογὸ ἡπα-
†наγ ἐzλι ἡpωμι ἐαq† τοτq nemηи qα †ноγ
ἡπα†emi σε †наωχοκq ἐβολ qанἡμον μη-
пoc ἡτε nιpωμι cωbi ἡμοι eyχω ἡμοc σε 15
λпαιpωμι epzηтc ἐпαικωт ἡπεqχοκq ἐβολ
κατα φρη† ἐтапенсωτηr xoc. nai δε eqμοκ-

qē. β. meκ epωoy hен пeqzηт zixен пeqμανенκοт
λ πizγnim cокq αqωbω. zηппе ic πἰλγιος
γεωργιος αqoyонzq ἐpoq hен ογzopama 20
eqχω ἡμοc σε андpeас андpe акcoγωнт
ἡθooq δε пexαq σε oy пeтωon пaṽc. пexαq
наq σε екcωoyн ἡμοι an σε λnok nim. ἡθooq
δε пexαq наq σε ἡμον ἐπi δε αqcoγωнq

qē. γ. hен пizopama αλλα αqωθoρтер αqтωнq αq- 25
ziтq ἐβρηι hapaтoy ἡнеqбалаγx αqoyωωт
ἡμοq eqχω ἡμοq σε kωнb pω пaṽc γεωργιος.
пexе пἰλγιος γεωργιος наq σε пzμoт ἡφ†

- ωηπ πασωμα ἡατεν ἠηνογ ἀλλὰ †ωνῆ ἡεν
 φ† ἐβολζιτεν πιπῆλ εῖ ογав †ηνογ σε ἀιναγ
 ἐροκ εκοι ἡκογχι ἡζητ εκμοκμεк ἐβολ εῖβε
 47. B. πιτοπος ἐτακζιτοτк ἐρογ ἐκοτγ ἡεν παραν
 εῖρεκχω ἡπασωμα ἡῆητγ αἡ ωαροκ ζινα 5
 ἡταταμοκ ἐογκογχι ἡχρηλ ἡτε ηαιο† ζινα
 ἡτεκδο ἐβολ ἐπιτοπος ἡῆητγ χεμνομ† ἡπερ-
 ερκογχι ἡζητ ἡνοκ †ηαηηιγ ἐῆρηι ἐπζητ
 ἡηιρωμι ἡτε ταηολις εῖρογ† τοτογ ηεμακ
 τωηк μοωι ἡσωι ἡτα† ἡογωωλз ἡεν πиказι 10
 48. A. ἡεν πικοιτον ἡτε παηι ἐτακωερωωργ πима
 ἐτακχω ἡπασωμα ἡῆητγ ἡωорп ἡπατεк-
 битγ ἐ†εκκληсиλ. αηδρεас δε αγερ псмот
 се εγηατωηγ ἡτεγμοωι ἡσωγ ἡ πἰλριος γεωρ-
 гиос αγερпсмот се εγηαбитγ ἐῆογн ἐπικοιτον 15
 ἡτε πεγηι αγтамоγ ἐπιμωит ἐтаγ† ἡπιωωλз
 ἐρογ ἡπεγ†ηв πεχαγ ηαγ χα ακωαντωνк
 49. B. ἡωωорп ἡζηηλτοογῖ ἡμογ ἐῆογн επимаωωки
 ἡῆητγ ἡογμαзι χηαχιμι ἡπισμογ ἐτε πῶс
 ηαθαωγ ἐροκ. ἐтаγερнимфγн ἐβολῆεν пизо- 20
 рама αγηезси ἡτεγсзими αγχω ἐρος ἡζωв-
 нивен ἐтаγηαγ ἐρωог ἡωорп ἡεν пизорама
 αγερωφηρι ἐμαωω. πεσε τεγсзими ηαγ се
 τωηк †ηνογ ἡεν παιῆχωρз ἡτεηδερο ἡογῆηвс
 50. A. ἡτεηζωλ ἐπима ἐтаγсос ηак ἡτεκηαγ се 25
 теηηαχιμι ἡπιωωλз ωα ηῆιμον. ἐωωп γар
 αηωαηηιμι ἡπιωωλз катa φρη† ἐτακηαγ
 ἐρογ ἡεν пизорама ἡε πἰλριος γεωργιος пе-
 ἐтагоγонз ἐροκ ἡζοογβεго теηηαз† ἡεν оγ-
 меῖηηи се теηηαχιμι ἡτεηχρηλ катa φρη† 30

- ἔταρταμοκ. αὐτωογνοῦ ἡπῶ αὐβερο οὐκαρ-
 της ἅ†ςζιμι ςαι ἡμοσ ἡθοσ ζωσ αρβῖ ἡογ-
 ςῶ. β. τωρι ἔεν τερσις αρῖ ἔπιμα ἔτεμμαγ ἔεν
 τφλω ἡπιῆχωρς. ἔταρσογωτ ἔπκαρι αρσιμι
 ἡπιωωλς ἔτα πῖλριος τηρ ἔεν περτηβ ἔεν 5
 πιζοραμα ογορς ἀγναρ† ἔεν πογρητ τηρς
 ςε πῖλριος γεωργιος πεταρθαμιοσ ἀρερωφηρι
 ἔμαω ἡθοσ νεν τερςζιμι. αρτωνσ δε ἡξε
 ανδρεας πιχωρι αρμορς ἡογλентιον ςιχεν
 ρ. α. τερ†πι αρβῖ ἡογτωρι ἔεν τερσις αρωωκι ἔεν 10
 πικαρι ἔταρῆρςαῖρηι δε ἡογκογςι αρσιμι
 ἡογκελλαθῖ ἔρερως χωω ἡκοπςι ναρωωκι
 αρενς ἔπωωι εςογος πλην αγριτογ ςιχεν πογ-
 ςο αγογωω† ἡφ† νεν πῖλριος γεωργιος.
 ἡωωγ δε αὐτωογνοῦ αρςαι ἡμοσ αγωεν- 15
 ωογ ἔπογρηι εγ†ωογ ἡφ† αὐβερο ἡογῖηβς
 ρ. β. ἡκαλωσ αγρωλ ἔβογν ἔνογταμιον ςινα
 ἡτεωτεμνη ἔτ ἔεν πιηι ἔμι ἔπογρωβ ἅ†ςζιμι
 ερογῶιηι ἔροσ ἡπιῖηβς ἡθοσ δε αρβωρπ
 ἡ†κολλαθῖ αρςεμς εςμερς ἡνογβ ωαρος 20
 αὐτωογνοῦ αγριτογ ςιχεν πογρςο αγογωωτ
 ἡφ† νεν πῖλριος γεωργιος ἔχεν πιηιω†
 ἡρμοτ ἔταρςαισ νενωογ. πιρωμι δε αρῖηι
 ρα. α. ἔβολ ἡπωαγ ἡβ ἡρην ἡνογβ εῶρερςκο ἔβολ
 ἡῖητογ ἔπκωτ ἡπιτοπος αρεομςς δε οη 25
 αρςας ἔεν περηι εςχηπ. ετατοογῖ δε ωωπι
 αρογωω ἔ† ἡογωαι ἔ†πολις τηρς ἔεν φραν
 ἡπῖλριος γεωργιος πεχαρ ἔεν περρητ ςε
 πετεςωε πε ἔ† ἡηλπαρχη ἡποῶ ἡωορπ αρῖρι
 ἡογηιω† ἡλριςτον ἡηιρηκι τηρογ ἡτε†πολις 30

ῥᾶ. β. ΝΕΜ ΝΙΧΩΒ ΝΕΜ ΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟΣ ΕΓΔΩ
 ἔρατq ΕΓΩΕΜΩΙ ἡΜΩΟΥ ΟΥΟΣ ΕΓΡΑΩΙ ΝΕΜΩΟΥ
 ΤΗΡΟΥ. ΠΕΓΡΑΣ† ΔΕ ΑΓΘΩΖΕΜ ἡΝΙΝΙΩ† ΤΗΡΟΥ
 ἡΤΕ †ΠΟΛΙΣ ΑΓΙΡΙ ἡΚΕΝΙΩ† ἡΩΑΙ ἔρωΟΥ ἔΕΝ
 ΦΡΑΝ ἡΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΑΓΡΟΘΒΕq 5
 ΝΕΜΩΟΥ ΖΩΣ ΕΓΡΑΩΙ ΝΕΜΩΟΥ ΕΘΒΕ ΠΙΣΜΟΥ
 ἔΤΑ ΠΩΕ ΘΑΩq ἔΡΟq. ἔΤΑΓΕΡΦΑΩΙ ΔΕ ἡΟΥΩΜ

ῥβ. α. ΑΓCΑΧΙ ΝΕΜΩΟΥ ΕΓΧΩ ἡΜΟΣ ΧΕ ΝΑCΗΝΟΥ ΖΑΡΑ
 ἂ Φ† ΤΗΙC ἔΠΕΤΕΝΖΗΤ ἡΤΕΤΕΝ† ΤΟΤΕΝ ΘΗΝΟΥ
 ΝΕΜΗΙ ἡΤΕΤΕΝ† ἡΟΥΚΟΥΧΙ ἔΦΟΥΑΙ ΚΑΤΑ ΤΕq- 10
 ΧΟΜ ἡΤΕΝΘΑΜΙΔ ἡΠΑΙΝΙΩ† ἡCΜΟΥ ἔΕΝ ΤΕΝ
 ΠΟΛΙC ΦΑΙ ἔΤΑ Φ† ΕΘΕΝΕΡΠΕΜΠΩΑ ἡΜΟq
 ἔΕΝ ΤΕΝΓΕΝΕἂ ΕΘΕΝΚΩΤ ἡΠΙΜΑΡΤΗΡΙΟΝ ἡΤΕ

ῥβ. β. ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ἔΕΝ ΤΕΝΠΟΛΙC. ΑΓΕΡΟΥΩ
 ΝΑq ΤΗΡΟΥ ἔΕΝ ΟΥἔρωΟΥ ἡΟΥΩΤ ΧΕ ΑΝΟΥΩ 15
 ἔΧΟC ΝΑΚ ΧΕ ΤΕΝΝΑΙΡΙ ΚΑΤΑ ΤΕΝΧΟΜ ΑΛΛΑ ἔΕΝ
 ΦΟΥΩΩ ἡΠΩΕ ΤΕΝΝΑΙ ΨΑΡΟΚ ΦΗ ἔΤΕ ΠΙΟΥΑΙ
 ΠΙΟΥΑΙ ἡΜΟΝ ΝΑΧΕΜq ΚΑΤΑ ΤΕqΧΟΜ qΝΑΕΡC
 ΝΑΚ ἡΘΩΟΥ ΔΕ ΤΗΡΟΥ ΙCΧΕΝ ΠΟΥΚΟΥΧΙ ΩΑ
 ΠΟΥΝΙΩ† ΑΓΒΙἡΠΙ ἡΦΗἔΤΑqῖ ἔἔΟΥΝ ἔΕΝ ΦΡΑΝ 20

ῥγ. α. ἡΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΥΧΙΜΙ ἡΩΟΒ ἡΛΟΥΚΟΧΙ
 ἡΝΟΥΒ ΝΕΜ ΟΥΩΟ ἡCΑΘΕΡΙ ἡΖΑΤ ΚΑΤΑ ΤΧΟΜ
 ἡΠΙΟΥΑΙ ΠΙΟΥΑΙ. ΜΕΝΕΝCΑ ΝΑΙ Αqῖ ἔΠΙΜΩΙΤ
 ἔΤΟΥΝΑΚΩΤ ἡΠΙΤΟΠΟC ἡἔΗΤq ἔΕΝ ΦΡΑΝ ἡΠΙΛ-
 ΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΥΧΩ ἡ†CΕΝ† ἔἔΡΗΙ ἔΕΝ ΦΡΑΝ 25
 ἡΦ† ΝΕΜ ΦΡΑΝ ἡΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΑΥ-
 ΚΟΤq ἡΚΑΛΩC ΩΑ ΠΧΩΚ ἡἡ ἡΡΟΜΠΙ ΟΥΟΣ ΑΥῖΝΙ
 ἡΠΙΜΑΡΤΥΡΟC ἔΘ ΟΥΑΒ ἔἔΟΥΝ ἔΠΙΜΑΡΤΙΡΙΟΝ

ῥγ. β. ἔΘΟΥΑΒ ΑΥῖΝΙ ἡΠΙΛΓΙΟΣ ἡἔΠΙCΚΟΠΟC ἡΤΕ ἡΛἡἡ
 ΑΓΕΡἂΓΙἂΖΙΝ ἡΠΙΤΟΠΟC. Ω ΧΕ ΑΥΟΥἡΡ ἡΩΦΗΡΙ 30

ωωπι ἡπιναγ ἔτεμμαγ ὦ σε αὔογνρ ἡρωμι
 οὔχαι ἐβολῆεν ἡογῶνι νεν ζανκεμνω
 ἡπῆα ἡακαθαρτον εὔνηογ ἐβολ ἡεν φραν
 ἡπᾶριος γεωργιος πῆμαρτγρος ἐθ οὔαβ ἡτε
 πενῶς ἡη̄ς χρ̄ς.

ῤΔ. Α. †ωηρι ἡμας β̄ ἡτε πᾶριος γεωργιος.

αωωπι δε ἔτα πῆπισκοπος ἐθ οὔαβ ἐρᾶγι-
 λζιν ἡπιτοπος ἡτε πᾶριος γεωργιος ἐρε
 πῆπισκοπος ἡνι ἐπωωι ἡ†προςφορα ἐθ οὔαγ
 (sic) αῖ ἐῶγν ζωγ ἡσε οὔρωμι ἐρε οὔον 10
 οὔπῆα ἡακαθαρτον νημαγ ἡχεν τεγμετ-

ῤΔ. Β. κοὔχι αῖῆνι ἡμογ ἐπεσчт ἐпкази εῖ† ἡζαν-
 νιω† ἡῖσι ναγ αῖσκερκερ ἐρογ ἐρε ρωγ σε
 ωσφει† ἐβολ αῖ ζωγ αῖδῖ ἐρατγ ἡεν ὅμη†
 ἡπιλαος εῖογωω ἐδῖςμογ ζωγ νεν πῆμνω. 15
 αωωπι δε ἔταγταογδ ἡπιῶρισλῖος αῖῆνι
 ἡпкази αῖσκερκερ ἡμογ ἐρε ρωγ σε ωσφει†
 ἐβολ αῖτωνγ αῖδῖ ἐρατγ ἡπεμθo ἡπῆμνω

ῤΕ. Α. εῖωω ἐβολ εῖχω ἡμος σε ἡβoк νενῆνι πᾶριος
 ἡτε φ† †σωογν ἡμοк σε ἡθoк νῆνι χῆαωζιτ 20
 ἐβολ αῖ ἡεν παῖρωμι ἡноκ γαρ ἡноκ οὔπερ-
 μογ χῆαερωχেমχομ ἐροι αῖ ὦ γεωργιος
 οὔοζ αῖερзнтс ἡσεογλ ἐφ† νεν πᾶριος
 γεωργιος. ἡаре πᾶριος γεωρ[ριος] † ἡζαν-
 νιω† ἡῖσι ναγ πε αῖ γα πῆсτγλλoс πᾶλιν οῖν 25

ῤΕ. Β. λ πᾶριος γεωργιος сωνг ἡνεγχιx γῖφαζογ
 ἡμογ αῖсоκγ ἐπωωι ἡса πῆстγλλoс ἐρε νεγ-
 χix сонг ἐπωωι ἡса пегсои ωατεγλφε εῖρ

σα πῶωι ἵ†κεφαλῖς ἵτε πῆριος γεωργιος ἔρε οὔον
 νῖβεν ἐρθεῶριν ἵμοσ ἀγερῶφηρι τηροῦ εὔχω
 ἵμοσ χε ἵπενναῦ ἐοὔον ἵπαιρη† ἐνεε

ρς. α. ζηππε γαρ περσοι γαρ (sic) τομι ἐπῆριος γεωργιος
 νερχιχ συνε ζιφασοῦ ἵμοσ ἀβνε εἰ ἵναι οὔδε 5
 νερδαλαῦχ χη αν εἰχεν πικαζι ζηππε γαρ
 ἀγῖωι ἵμοσ σαβολ ἵπῆριος γεωργιος ἵκοπβ ἵμον
 εἰ ἵμονι ἵμοσ ἵπενναῦ ἐωφηρι ἵπαιρη†
 ἐνεε βεν εἰ ἵμαρτῦρος ἀλλὰ πῆριος γεω-
 ριος πετᾶμονι ἵπσωμα ἵπαιρωμι ἐαγερβα- 10

canizin ἵμοσ οὔος ναρε οὔον νῖβεν ἐρθεῶ-
 ρς. β. ριν ἵμοσ οὔος ἐγερῶφηρι ἵμοσ εὔ†ωοῦ
 ἵφ† νεν πῆριος γεωργιος πῆριος ἵμαρτῦρος
 ἵτε πενῶς ἵης πῆς. μενεεσα ναι δε ἵ πῆριος
 γεωργιος χαρ ἐπεεχ† ἀρζει ἐπῶωι ἵ†κεφαλῖς 15

ἵτε πῆριος γεωργιος ἀρζει εἰχεν πικαζι ἀγερατῆμι
 ζωστε ἵτε οὔον νῖβεν χος χε ἀρμοῦ. ἐταγ†
 ρς. α. δε ἵ†εγρηνη ἵ πῆριος τηρ φω† ἐβρη ἐχωρ
 ἐγερῶφηρι ἵμοσ εἰοι ἵφρη† ἵογρεμωοῦτ.
 νε οὔον οὔρωμι δε ἵβαλε ἵχεν ἐρβεν ἵνεχι 20
 ἵτε τερμαῦ ἵπερμωι ἐνεε ἀλλὰ ἐρζεμσι
 ἐρῶατμεθῆναι εἰρεν φρο ἵπῆριος γεωργιος ἵπῆριος
 ἐτεμμαῦ ἀγῖ ἐβοῦν νεν πῆριος γεωργιος εἰχεν
 νερχιχ νεν νερδαλαῦχ ἔρε νερδαλαῦχ ω†

ρς. β. ἵνωρ ἀγῖ ἐβοῦν βὰ νενδαλαῦχ ἵνῆριος γεω- 25
 ριος ἐπῆριος γεωργιος ἐτοι ἵδεμων ἀρσοῦτεν τερ-
 χιχ ἐβολ ἀρᾶμονι ἵφμοῦτ ἵπῆριος γεωργιος
 ἐρῶωω ἐωλρ ἵτοτρ ἵ νερφα† ἵ οὔνῖω†
 ἵωκαπ ἀρσοῦτεν ἐβολ σατοτοῦ εἰνκερωμι
 ὦλι ἵπερμωοῦτ ἵφρητοι ἵδεμων ἐρῶωω 30

- ἔχαϥ ἔβολ εὔχω ἰμος χε δωρεμ μαϥε νακ
 ἔβολ αϥτωνϥ αϥδρι ἔρατϥ ἔεν οὔϥθορτερ
 ρη. α. αὔταχρο ἵχε νεϥφαι αϥδωρεμ ἔβολ αϥϥε ναϥ
 νη δε ἔτσωθῶν ἰμοϥ αὔδωρεμ ἔροϥ ἵπε ρλι
 ϣταζοϥ ϣατεϥερ ϣαβολ ἵ†πλατιὰ ἵτε πιτο- 5
 ποϥ οὔοζ ἅ πἰἐπισκοποϥ οὔαζϣαζνι εῑροϥενϥ
 ναϥ νεμ πικερωμι ἔτοι ἵδεμων. αϥἔροϥῶ
 ἵχε πιρωμι εῑτοι ἵδεμων εῑχω ἰμος χε χω
 νηι ἔβολ παιωτ ἔθ οὔαβ ἵταχω ἔροκ ἵνηἔται-
 ρη. β. ναὔ ἔρωοὔ ιϣχεν ταμετἄλοὔ οὔον οὔδεμων 10
 νεμνι ϣα ἔβοῦν ἔφοοὔ οὔοζ ἵπιναὔ ἔροϥ
 ἔεν ναβαλ ἔβολ ἔφοοὔ οὔοζ αϥϣανοὔἔἰ (sic)
 ἔχωι κατα ϣοπ ϣαιναὔ ἔοὔχρωμ ἵπαἰθο
 ἔβολ ϣαιϥθορτερ ἵταζει ἔπεϣητ ριχεν πικαζι
 ἵπ[α]ἰἔμι ἔρλι ϣατε πιδεμων ϣε ναϥ ἔβολ ρα- 15
 ϣοι. ἵτοὔἰ ἵχε νιρωμι ἵτοὔταζοι ἔρατ αϣωπι
 ρθ. α. δε ἰμοι ἔταϥἰ ἔχωι ἵπαἰϣοπ αἰερατἔμι αἰ-
 ναὔ ἐπἰλγιος γεωργιος αϥἰ ἔβοῦν ἐπιμανερ-
 ϣωοὔϣι αϥἄμονι ἵταχιχ αϥ†νομ† νηι αἰναὔ
 ἐπιδεμων ἔτεμμαὔ ἵπαἰϣοπ ἔεν ναβαλ εῑοι 20
 ἵπϣμοτ ἵοὔρωμι ἵπαἰθο ἔβολ εῑε πἰλγιος
 γεωργιος † ἵζαννιϣ† ἵβἰϣι ναϥ αϥἄμονι
 ἰμοϥ αϥϣοκϥ ἐπ፶ωι ἐπιϣτὔλλοϥ ϣατεϥ-
 ρθ. β. φοζ ἐ†κεφαλιϣ ἐπ፶ωι οὔοζ αϥ† ἵζαννιϣ†
 ἵβἰϣι ναϥ επἔαἔ δε ἅ πιδεμων ωϣ ἔβολ 25
 ἵοὔνιϣ† ἵῑρωοὔ εῑωρκ ἵζανἄναϣ εῑχω
 ἰμος χε †ναϣε νηι ἔβολἔεν παἰρωμι †να-
 ταϣοι ἔροϥ αν ϣα ἔνεζ ἄνοκ δε αἰναὔ
 ἐπἰλγιος γεωργιος αϥἄμονι ἰμοϥ ἵθοϥ πιδε-
 μων αϥϥαἰ ἰμοϥ ἐπ፶ωι αϥϣατϥ ἐπεϣητ ριχεν 30

- ρι. α. νιπλαζ ογορ λ πιδεμων † ἡογνιω† ἡρωογ
 ἐβολῆεν περῳαι ἀρὶ ἐβολ ἀρῳε ναρ ἄνοκ ζω
 αἰῆμι ἐροι ἐταιλᾶσαι ῆεν πασῳμα αἰενκοτ
 ογορ αἰζωρπ ἡπιναγ ἐζλι ῳατε παρῳμι
 ἐτοι ἡδαλε ἡτερχογῳτ ἐζρη ἔχωι ογορ 5
 ἐταιογῳν ἡναβαλ αἰναγ ἐπᾶριος γεωργιος
 ἀρᾶμονι ἡναχιχ ἀρμολχογ ἐφμογτ ἡπιδαλε
 ρι. β. ἀρῳρεμ ογβηι χε ἄμονι ἡμορ ἡκαλῳς
 ἄνοκ ζω αἰᾶμονι ἡπερμογτ αἰσῳκ ἔχωρ λ
 πᾶριος γεωργιος ἄμονι ἡνερφατ ἀρσῳκ 10
 ἡνερφατ ἀρ† ἡογνιω† ἡρωογ ἐβολ ἀρχαρ
 ἐβολ ἀρῳρεμ ογβηι αἰχω ἡπερμογτ ἐβολ
 ἀρτωνρ ἀρῳε ναρ ἐρῳοχι ογορ λ πᾶριος γεωρ-
 ριος ῳε ναρ ἐπῳωι ἐνιφῳογὶ εἰσῳς ἡσῳρ.
 ρια. α. ναι δε ἐταρσῳτεμ ἐρωογ ἡχε πᾶρικοπος 15
 νεμ πιμηῳ ἐτκω† ἐρορ ναγερῳφηρι ἐμαῳω
 ῆεν ογνιω† ἡωφηρι ογορ ναγ†ῳογ ἡφ†
 νεμ πᾶριος γεωργιος χε ογνιω† τε τερχομ
 νεμ νιζμοτ ἐτα φ† ἡρι ἡμῳογ νεμαρ ογορ
 νιρῳμι ἐταγούχαι ἀγῳωπι ἡβῳκ ἡπᾶριος 20
 γεωργιος ἐγῳεμῳι ἡῆητρ ἡπιἐζοογ νεμ
 ρια. β. πᾶχωρζ ῳα πᾶζοογ ἡτε πογμογ. ζανμηῳ
 δε ἡρῳμι νεμ ζανζιὸμι νεμ ζανκογχι
 ἡαλωογὶ ἐγῳωνι ἡογμηῳ ἡρη† ῆεν ζανῆ-
 μομ νεμ ζανᾶρῳ νεμ ζανῡᾶ ἐγζῳογ 25
 ἀγούχαι ῆεν πᾶζοογ ἐτεμμαγ ῆεν πτοπος
 ἡπᾶριος γεωργιος ἐβολ ζιτεν φραν ἡπεῡῳτ
 ἡῡτ πᾶτ.

ῤῖβ. α. †ωφηρι ἰμαζῖ ἵτε πᾶριος γεωργιος
πῖμαρτῦρος ἵτε ἱῆς πῡς.

ασωπι δε ἔτα πῖεπισκοπος ἐθ οὔαβ ωε ναϑ
ἐζρηι ἐῖλῆμ nem nh τηροῦ ἐθ nemαϑ ναϑ-
σαχι πε ἵnimhini nem niωφηρι ἔταγωπι 5
ἐβολζιτεν πᾶριος γεωργιος ἕεν ὅμη† ἵπι-
λαος ζηππε ις οὔρωμι ἵαχω ἵιοῦδαι οὔοζ

ῤῖβ. β. ἵconi οὔοζ ἵρεϑερζικ ἵniρωμι ωατοῦεν-
κοτ ἵτεϑῶλι ἵπετεντωοῦ ἔταϑσωτεμ εῶβε
niχοm nem niωφηρι ἔτερε πᾶριος γεωργιος 10
ῖρι ἵmωοῦ ναϑτενζοῦτ ἵmωοῦ αν πε αλλα
ναϑχω ἵμοc ἵnimhω χε ἐρε niχριστιᾶνοc
σωρεμ εὔζηλ ζα παρωμι ἵκαζι ἵπενρη†

ῤῖγ. α. χε ἵριβονθῖν ἵτεκταλῶ ἵnenωωνι οὔοζ
ωαρε οὔμηω ἵχρηστιᾶνοc ἵλαβ nemαϑ 15
ἵοὔμηω ἵconi ἵθοϑ δε ναϑμην ἐβολῆεν
ζανμηω ἵμετρεϑχεοῦλ παρη† αϑσωτεμ
δε ἐροϑ ἵχε οὔρωμι ἵκοῦχι ἵζητ ἕεν ni-
χρηστιᾶνοc αϑχωντ ἕμαω αϑτωνϑ ἐϑ†
nemαϑ ἐϑχω ἵμοc χε φ† ναῶοῦἵζητ nemακ 20

ῤῖγ. β. αν ἵπαρη† ἐκωωω ἵνεϑμαρτῦρος ἐθ οὔαβ
αλλα πᾶριος ναβῖ ἵπωιω nemακ οὔοζ ἵτεϑ
ϑοτκ ἐβολ οὔοζ † ἵζαννιω† ωωω ἵνοῦἐ-
ρηοῦ. menenca nai αϑεροῦῶ ἵχε πρωμι
ἵιοῦδαι ἐϑχω ἵμοc χε χα λοῦῶοῦ ἐβρηι 25
nemhi †νοῦ ἵταζωλ ἐβοῦν ἐπτοποc ἕτεμ-
μαγ ἵταωολϑ ἵταιni ἵνεϑσκεῦοc ἵπαῖμα

ῤῖδ. α. ἵτεωτεμζλι ἐμι ἵταναγ χε ἐρε γεωργιος
ναῆροῦ nni. αϑεροῦῶ ἵχε πιχριστιανοc χε

χα λογῶ ἐβρῆι νεμῆι ψα ῖ ἵλοῦκοχι ἐψωπ
ἵτεκῶλι ἵοῦγλι ἐβολῆεν πτοπος ἵπιλῖριος
γεωργιος ἵτεκῖνι ἵμοσ ἵπαιμα ἵτενζωλ
ἐπιτοπος ἵτενψῖνι ἵτενῆμι ἐτμεθῆμι χε
ακναῶλι ἵοῦγλι ἵτε πιτοπος ἐψωπ ἵτεκῖρι 5

ῖῖῖ. β. ἵοῦγλῶτ ἵεζοοῦ ἵτεψτεμ πετζωοῦ ταζοκ
ἵε τῖναναζτ ζω κατὰ ροκ οῦοζ τῖνατ ἵκεῖ
ἵλοῦκοχι νακ ἐψωπ ἵτεκψτεμψχεμχομ
ἵῶλι ἵγλι ἵτε πιτοπος ἵτεγλι ἵπετζωοῦ
ψωπι ἵμοκ ακτ ἵτῖτ ἵλοῦκοχι ακψωπι 10
ζωκ ἵχρηστιᾶνος οῦοζ ἵπιζωβ θωψ οῦτωοῦ

ῖῖῖ. α. ἵπαιρητ αὔταζο ἵνιμετρεῦ¹⁾ ἐρατοῦ. αῖ-
τωνσ ἵχε πιρῶμι ετοι ἵλχω αῖψε νασ
ἐπιτοπος αῖῶλι ἵζανσκεῦος ἵβιοῦι οῦοζ
αῖι ἐβολῆεν θῆητ ἵπιτοπος εῖοβψ τηροῦ 15
ἵπεγλι ἵμι ἐροσ ἐτασερ савол ἵπιρο ετса-
вол ἵπιτοπος πεχασ ἵβρῆι ἵβῆητσ εῖχω ἵμος
χε βῖωπι νακ τῖνοῦ γεωργιος νεμ πικεοῦαι

ῖῖῖ. β. ἐτασχαλῶοῦ ἐβρῆι νεμῆι ναρσοβῆι δε ἵβρῆι
ἵβῆητσ εῖμοψι εῖχω ἵμος χε τῖνατ ἵναι 20
ἐβολῆα οῦνιψτ ἵτῖμῖ ἵταψατ φῖ ἐτεμμαῦ
ἵτ κε ῖτ ἵλοῦκοχι ἵταθρεῖχω ἵσωσ ἵπερ-
κεναζτ ἵτεῖχωλ ἵπερκεωмс ἐβολ οῦοζ
ἵταναῦ ἐπαιρεῖμωοῦτ χε γεωργιος ναῖροῦ
νῆι ναι δε εῖμοκμεκ ἐρωοῦ εῖμοψι ζῆππε 25

ῖῖῖ. α. ἱς πιχωρι ἵμαρτῦρος πῖλῖριος γεωργιος αῖι
ἐβοῦν ἐζρασ εῖβῆκ ἵπсμοτ ἵοῦματοι ἐρε
οῦνιψτ ἵταγρελῆχῖ ῖεν τεῖσῖχ πεχασ ἵπι-

1) Ms. нιμετμετρετ.

- ρωμι χε πicon ογ πε φαι ἐτταλνογт ἐрок
 ματαμοι εροq ζω ἡθοq δε ἅ ρωqθωm πεχαq
 χε παωφηρ †ναζηп zли ἐрок an zанκογхи
 ἡскеγoc διῶλογ ἡδιογὶ ἀλλα zocон ἅ φ†
 ρ̄ιζ̄. β. ἡni ἡмок ἐβρηι naзpai ἡμογ δι ἡпекμεpoc 5
 ζωк nemни zиnа ἡнектаme zли ἡρωми. πεχε
 πᾶριος γεωργιος naq χε icxe παιpη† πε
 ἡμογ mapон ἐπιτοпoc ἡтенφaωγ ἔχων
 кaтa пекcaхи ἐταqфoз δε ἐφpo ἡπιτοпoc
 ἅ πᾶριος γεωργιος †ἡογwe ἡманκлави ἡбpηи 10
 бeн тeqλaφe eγxω ἡmoc χε акcoγwнт χε ἡнок
 ним ἡθοq δε πεχαq naq χε ἡφh παῶc αιμογ
 ρ̄ιζ̄. α. αιμογ ογoз †cωoγн an χε ἡθoк ним. πεχε
 πᾶριος γεωργιος naq χε ἡнок πε γεωργιος.
 ἡθοq δε ἐταqсωтem naqωθoртep aqзeи 15
 зичeн пикази. ἅ πᾶριος γεωργιος ἡmoni ἡμοq
 aqω† ἡμοq eγxω ἡmoc χε eθβeoγ eкxω
 ἡmoc χε αιμογ αιμογ ἡпateкmoγ ωa †ἡογ
 ρ̄ιζ̄. β. ἀλλα ἡμογ ωамнаи ἡтаθpeкcoγwнт χε
 ἡнок ним aqснoзq бeн θмh† ἡπιτοпoc 20
 aqῑωи ἡμοq ἐoγниω† ἡxωт ecλωи aqmoγp
 ἡннeтaқкoлпoγ ἐбhтq aqῑωи ἡμοq ca пωи
 ἡпикази ἡ̄ ἡмази oγoз aq† ἡzanῑиω†
 ἡωaω naq бeн пиманклави ἐтxн ἡтoтq
 ѿ χε aγoγнp ἡωφηри ωoπи бeн пинаγ eтe- 25
 ρ̄ӣ. α. ммаγ ѿ χε aqeω oγнp ἡбpωoγ ἐβολ ωate
 ннeтeнкoт тнpoγ pωc ἐβολ ἡceтωoγнoγ
 ἡceῖ zapoq eγepωφηри ἡфнeтaqωoπи oγoз
 naγωии пe nem ἡoγeрнoγ χε ним zapa пe
 eтaqῑωи ἡφai ἐпωи oγoз naγxω ἡmoc χε 30

- ἡμῖν γὰρ ἐθναῶφορ ἐπῶωι ἐφαί εἰσοῦνοῦ
 ἐπκαζὶ ἱπαίρητ ἡθορ δε ἀφερὸμολογῖν ἱφῖ-
 ρῖη. β. ἐταρταῖς ναρταμο ἡοῦον νῖβεν ἐνῆεταγῶωπι
 ἡμορ. ἡθοοῦ δε ναγερῶφῆρι εὔχω ἡμος
 σε ἄνιοῦ ἡοῦμοῦκι ναν ἡτενχαρ ἐβῆρι. 5
 ἀφεροῦῶ ἡσε ποικονομος σε ρωνῆ ἡσε πῶς
 ἡμον γλῖ ναχαρ ἐπεσῆτ ῶατε φῆεταρταῶω
 ἐπῶωι χαρ ἐπεσῆτ ἀγχαρ εἰλῶωι ἱπαίρητ
 ῶατε ποῦωινι ῶαι ἡτε οῦον νῖβεν ἐρθεὶδῖν
 ρῖθ. α. ἡμορ. ἡθορ δε ἀφερὸμολογῖν ἱπαίρητ σε 10
 ἀρχαοῦῶ ἐβῆρι νῆμ πῖρωμι ἡχρηστιᾶνος ἥεν
 ἱλῆμ ναρῖμι πε εἰῶω ἐβὼλ σε ναι νῆι παῶς
 γεωργιος τῆναοῦαζτοτ ἀν σε ἐκῶλπ ἡσα γλῖ
 ἡρωμι ἱσῆεν παῖναγ ἀλλὰ τῆναῶωπι ἡχρισ-
 τιᾶνος ἱσῆεν τῆνοῦ οὔδε τῆνακοττ ἀν σε 15
 ἐερφαρμαγος ἡφῆρητ ἡῶορπ. ἡθορ δε ἀρ-
 ρῖμι πε ἡπιεζοοῦ τῆρη εἰλῶωι ἐπῶωι ῶατε
 ρῖθ. β. ῶορπ ῶωπι ἐρεοῦον νῖβεν ἐρθεὶδῖν ἡμορ
 ἐτὰ πῖλγος γεωργιος ναγ ἐπταχρο ἡπερζῆτ
 ἀρῶενζῆτ ἥαρορ ἀρὶ ἥεν πῖεχωρζ ἀρχαρ 20
 ἐβῆρι ἡθορ δε ἀρτ ἡνῖσκεγος ἐτοτῑ ἡπιοι-
 κονομος. ἀσῶωπι δε ἐπερραστ ἀρῆαι ἡοῦ-
 ἐπιστολῆ ἀρτῆς ἐτοτῑ ἡοῦβωκ ἡτε πῖτοπος
 ἀροῦορπη εἰλῆμ ἡνερρωμι νῆμ τερςζῖμι
 ρῖ. α. εἰταμο ἡμωοῦ ἡπῖρητ ἐτασῶωπι ἡμορ 25
 οὔορ ον σε ροῦῶω ἐῶωπι ἡχρηστγᾶνος (sic)
 ἡπε πῖωφῖτ χαρ ἐζῶλ εἰλῆμ. ἐταγῶβι δε
 ἡτῆεπιστολῆ ἡσε νερρωμι ἀγῶως ἀγερῶφῆρι
 ἡνῖνῖωτ ἡχομ ἐτῶοπ ἐβὼλζῖτεν πῖλγος
 γεωργιος οὔορ πῖχρηστιᾶνος ἐταρχα λοῦῶ 30

†ωφηρι ἵμας δ ἵτε πᾶριος γεωργιος.

ἔβρηι νημαρ ἔταρσωτεμ ἀρρωι ἔμαωω
 ἀρρωι ἐρζιωω ἥεν ἰλῆμ τηρς ἵνηἔταγ-
 ρκ. β. ωπι ἵπιρωμι ἵογδαί ἥεν πτοπος ἵπιᾶριος
 γεωργιος οὔον νιβεν ἔταρσωτεμ ναγ†ώου
 ἵφ† αὔτωοὔνοὔ τηροὔ ἵχε νερςνηοὔ νεμ 5
 τερςζιμι νεμ νερφηρι [νεμ] νερφωφηρ νεμ
 ζανκεμηω ἵογδαί ἀγὶ ωδρορ ἀρχω ἔρωου
 ἵζωβ νιβεν ἔταγωωπι ἵμορ οὔοζ ἵθωου
 ζωου ἀγερζο† ἔμαωω οὔοζ ἀγβὶ ωμς τηροὔ
 ρκᾶ. α. ἥεν πῖεζοοὔ ἔτεμμαγ ἥεν πτοπος ἵπιᾶ- 10
 ριος γεωργιος ἥεν φραν ἵφιωτ νεμ πωηρι
 νεμ πιπῆᾶ ἔθ οὔαβ εὔώου ἵφ† ωα ἔνεζ.

†ωφηρι ἵμας δ ἵτε πᾶριος γεωργιος.

ἅ φραν ἵπιᾶριος γεωργιος οὔοζ ἅ περωι
 σωρ ἔβολ ἥεν μαί νιβεν χε ρῖρι ἵζαννιω† 15
 ρκᾶ. β. ἵχομ νεμ ζανμηινὶ νεμ ζαν ωφηρι νεμ
 ζανταλδο εὔωω ἐρζιοὔ ἵνιδεμων ἔβολ. νε
 οὔον οὔρωμι δε ἥεν τχωρα ἵνιπερςις ἐπερ-
 ραν πε νικανορ εῖοι ἵαρχων ἔχεν †τερε
 ρ ἵτε νιπερςις ἔρε οὔον ωηρι ἵταρ χε 20
 ἵνατολιος ἔρε οὔον οὔσεζτ χη ἥεν περ-
 σωμα ἔρε οὔον ζανκεχωοὔνι ἥεν περζο
 ἀρσωτεμ εῖβε νιχομ νεμ νιωφηρι ἔτα φ†
 ρκᾶ. α. αῖτοὔ ἔβολζιτοτρ ἵπιᾶριος γεωργιος ἀρωω
 ἵμορ ἵογωω ἵπαιρη† ἐρχω ἵμος χε ἔωωπ 25
 ἵτε φ† νεμ πᾶριος γεωργιος ταλδο ἵπαι-
 κωκ ἵσεζτ ἔβολῆεν πζο ἵπαωηρι †να†

†ωφηρι ἡμας ᾧ ἵτε πᾶριος γεωργιος. 57

ἡογκῦνδιναριον ἡνοῦν ἐβοῦν ἐπερτοπος
ἡταωπι ἡχρηστγᾶνος nem πανι τηρϙ. ac-

rk̄b. b. ωπι δε ἐταφ†ρωϙ ἡπαρη† οὔος ἐταρτωνϙ
ἡζανᾶτοοῦι ἐπερραστ† ἅ πζο ἡπερωηρι
οὔχαι οὔος ἡπερλι ἡμῆιῆι ἡτε πικεστ ωπι 5
ἡεν περζο οὔος ἡικανωρ πινιω† ἡαρχων
ἡτε ἡιπερσις ἐταρναῦ ἐταῖνιω† ἡωφηρι
ἐτασωπι ἡπερωηρι αῖτωνϙ αῖδι ἡνιδωρον
ἐταρωῶ ἡμωοῦ nem ζανκεμῆω ἡσκεῦος
nem ἡνατολιος περωηρι nem νερσννοῦ nem 10

rk̄r. a. ζανκεμῆω ἡτε ἡιπερσις ἐταῖι nemαϙ αῦ-
τωοῦνοῦ αῦταλωοῦ ἐζανᾶσνοῦ αῖι ἐπτοπος
ἡπᾶριος γεωργιος αῦχωkem ἡπερωηρι ἡεν
πילוῦτηρ αῦθαζσϙ ἡνεζ ἡεν πιφᾶνος ἅ
περσωμα τηρϙ οὔχαι σατοτϙ ἅρ† ἡπερ- 15
ωρον ἐβοῦν αῖδι ωmc nem ἡη εθ nemαϙ
ἐφραν ἡφιωτ nem πωηρι nem πιπᾶ ἡθοῦαβ

rk̄r. b. εὔωοῦ ἡφ† nem πᾶριος γεωργιος ἐχεν
πιζμοτ ἐταρωπι ἡωοῦ acωπι δε ἐταῖι
ἐτοῦχωρα αῦκωτ ἡοῦνιω† ἡεκκλησιᾶ αῦ- 20
μοῦ† ἐφραν ἡπᾶριος γεωργιος ἐζρηι ἐχωc
οὔος αῖοῦωρπ ἐαντιὸχιᾶ αῖῆι ἡοῦἐπικ-
κοπος ἡμᾶινοῦ† αῖερᾶγῆλζιν ἡπιτοπος ἡεν
φραν ἡφιωτ nem πωηρι nem πιπᾶ ἡθοῦαβ.

rk̄d. a. nem φραν ἡπᾶριος γεωργιος οὔος ἅ οῦμῆω 25
ἡτε ἡιπερσις δι ἡπιωmc ἡθοῦαβ ἡπιἐζοοῦ
ἐτεμμαῦ ἡτε ρωμι ἡτε cζimi ἡτε κοῦχι ἡλλοῦ.
ἐταῦναῦ ἐπᾶλλοῦ ἐταροῦχαι ἐβολζα πικωκ
ἡσεστ ἡεν πτοπος ἡπᾶριος γεωργιος οῦμῆω
εὔωωνι ἡτε ἡιπερσις αῦναζ† αῦωανι ἐβοῦν 30

†ωφηρι ἡμαρ ἐ ἵτε πᾶριος γεωργιος.

ἐπιτοπος ἐτεμμαγ φαγοῦσαι σατοτοῦ
 ρ̄κ̄δ. β. εὔωγ ἡφ† νεμ πᾶριος γεωργιος φα ἐνεζ.

†ωφηρι ἡμαρ ἐ ἵτε πᾶριος γεωργιος.

νε οὔον οὔρωμι β̄ ἡσαμαριτης εὔοι ἡωφηρ
 νεμ νοῦἐρνοῦ ἕεν οὔμετῶτ εὔω† ἕεν 5
 ρ̄ ἡλοῦκοσι αὔτωοῦνοῦ αὔῶκ ἡνοῦτεβ-
 νωοῦι αὔῶι ἡνοῦνοῦβ νεμωοῦ αὔταλωοῦ
 ρ̄κ̄ε. α. εὔοῦωῶ ἐζωλ ἐταμασκοc ἐῶωπ ἡτοῦπραγ-
 ματιὰ ἂ ροῦζι ῶωπι ἐρωοῦ εὔμοῶι ζι φμωιτ
 ναῦσασι νεμ νοῦἐρνοῦ ζι πιμωιτ εῶβε νιχομ 10
 νεμ νιωφηρι ἐτερε πᾶριος γεωργιος ἱρι
 ἡμωοῦ οὔοc αcῶωπι εὔσασι νεμ νοῦἐρνοῦ
 αὔῶωτ ἐοὔτιμι ῶατενμῦλιον β̄ ῑε ρ̄ ζηππῆ
 αὔι ἐῶοῦν ἐζραῦ ἡξε μοῦι β̄ ἐβολῆεν νηαζ.

ρ̄κ̄ε. β. ῶωην εὔζοκερ εὔζεμζεμ εὔζωλεμ κατὰ 15
 φρη† ετcῆνοῦτ xe αῦχω ἡοῦχακι αῦῶωπι
 ἡξε οὔἐχωρζ εὔἐcιμι ἡῆητq ἡξε νιῶηριον
 τηροῦ ἡτε πκαζι ζανμαc ἡμοῦι εὔζεμζεμ
 εὔζωλεμ εὔκω† ἡca τοῦῆρε ἐτα νιῶῶ ναῦ
 ἐνιῶηριον ἐταῦι ἐῶοῦν εζραῦ αὔνωωπ αὔζεῖ 20
 ἐπεcητ ἡξε νιρῶμι αὔερφαῶμοῦ οὔδε ἡποῦ-

ρ̄κ̄ζ. α. ῶενωοῦ νεμ νιτεβνωοῦι οὔδε ἡποῦῶοc
 ἐρωοῦ ἀλλὰ αὔῶζι ἐρατοῦ ἐρωοῦ εὔῶωρῶ
 ἐζρηι ἐχωοῦ νιρῶμι δε ναῦσασι νεμ νοῦ-
 ἐρνοῦ εὔχω ἡμοc xe ἐῶωπ ἡτε φ† νεμ 25
 πᾶριος γεωργιος νοζεμ ἡμον ἐβολῆεν ρωοῦ
 ἡναιῶηριον τενηα† ἡπαι ῶε ἡλοῦκοσι ἐῶοῦν
 ἐπερτοπος ἡτενῶωπι ἡχρηcτιὰνοc αcῶωπι

ῥκζ. β. δε ἐταυτῷ ρωοῦ ἡφτῷ ἡπαίρητ ἅ πἰλραθος
φτῷ φηῖθοοῶ φνοζεμ ἡρωμι νιβεν φη-
ἐταρθερε νιμοῦι ἐρ ζιρηνη νεμ δανηλ πιπρο-
φητης αῤῥθης ἐπζητ ἡναικεχωοῦνι αῤῥωβς
ἡχωοῦ επес[ηт] οῦοζ αῤῥτχωοῦ ἐβοῦν ἐπιαζ 5
ωωην αῤῥθενωοῦ νιρωμι δε ἐτα ποῤῥζηт
семни ἐρωοῦ αῤῥῆμι ἐτδωρεὰ ἐτασταζωοῦ

ῥκζ. α. σε θα πἰλριος γεωργιος δε αῤῥτῶοῦ ἡφτῷ νεμ
[περ] μαρτῦρος ἐθοῦαβ οῦοζ ἐταῤῥμοῶι ζιτζη
ἡοῤῥκοῦσι αῤῥσιμι ἡνιτεβνωοῦι εῤῥμονι ἡπεζλι 10
ἡπετζωοῦ ωωπι ἡμωοῦ ἡθωοῦ δε αῤῥτα-
λωοῦ αῤῥι ἐζρηι ἐπιζιμι (sic) ναῤῥσασι νεμ
νοῤῥῆρνοῦ νεμ νιρωμι ἡζωβ νιβεν ἐταῤῥωωπι
ἡμωοῦ οῦοζ οῦον νιβεν ἐταῤῥσωтем αῤῥερ-
ωφηρι ἡνιχομ νεμ νιωφηρι ἡτε πἰλριος γεωρ- 15

ῥκζ. β. ριος νιρωμι δε ἡτε πιτῃμι ναῤῥσασι ἡατοτοῦ
πε εῤῥω μμοc σε ἅ νιθρηιον ἐτεμμαῤῥ τακο
ἡζανμηω ἡρωμι νεμ ζανкемнω ἡτεβνωοῦι
ἡτε ταихωρα ἀλλα πταιδὸ ἡπἰλριος γεωργιος
πε ἐταρναζεμ ἡηνοῦ ἐταιοργη мененца 20
най аҫоѡни νεμ νοῤῥῆρνοῦ εῤῥω ἡμμοc σε
φηῖτανχοῤῥ тennaиῤῥ ἐптопос ἡπἰλριος γεωρ-

ῥκη. α. ριος ἡεν οῤῥεπζμοτ εῤῥῶοῦ ἡφτῷ ἡтенωωπι
ἡхристiλaнoc ἡен оῤῥмеѡмни ἀλλα ἡпенѡрен-
тaсѡон ἐφαζοῦ ζοc ἀνι ωα παйма μαρεν- 25
ζωλ ωα δaмaскoc ἡтенωωπι ἡтенπραгмaтiλa
зина ἡтенσιμι ἡοῤῥκοῦσι ἡтен† ἡен оῤῥσωοῦ-
тен ἐταῤῥι δε ἐп[д]aмaскoc αῤῥσιμι ἡζανῶνι
ἡλaмни εῤῥ† ἡμωοῦ ἐβολ νηῖτοῤῥμοῦ†

ῥκη. β. ἐρωοῦ σε ἡδaмaс αῤῥωποῦ ἡен пiῤῥ ἡлoῤῥкocи. 30

ἔταγὶ ἐζρηι εἰλῆμ̅ αὐτηιτοῦ ̅α̅ ̅̅ ἡλοῦκοχι
 ἡπατοῦφορ ρω ἔτοῦβακι τσαμαριὰ αὐσαχι
 ἡξε νιρωμι nem νοῦἐρνοῦ εὔχω ἡμος ̅̅
 πρμοτ ἡφ† ωηπ ̅̅ ἡ πιάριος γεωργιος
 εῶρενερπεμπωα ἡπαινω† ἡρμοτ αςωωπι 5
 δε ἔταγὶ ἔτοῦβακι αὐταμε οὔον niben nem
 ρ̅κ̅̅. α. νοῦςϋνηγενης ἐνιχομ nem νιωφηρι ἔτα φ†
 αιτοῦ nemωοῦ οὔορ αὐτωοῦνοῦ αὔβι ἡπιρ
 ἡλοῦκοχι ἔταγωω ἡμωοῦ ἐτηιτοῦ ἡπτοπος
 ἡπιάριος γεωργιος οὔορ αὔριωω ̅̅ ἡεν †βακι 10
 τηρς εὔχω ἡμος ̅̅ φηἐθοῦωω φ† μαρεϋι
 ἐπτοπος ἡπιάριος γεωργιος nemαν ̅̅ανμηω
 ἡρωμι nem ̅̅ανς̅̅ρι αὔι ἐβολ nemωοῦ ̅̅
 τσαμαριὰ ἔταγὶ δε επιτοπος ἐθοῦαβ αὐ†
 ρ̅κ̅̅. β. ἡνοῦδαωρον ἐβοῦν αὔναγ ἐ̅̅αννω† ἡωφηρι 15
 nem ̅̅ανταλδο εὔωω ἡνηἐτωωμι οὔμηω
 ἡδεμων αὔριτοῦ ἐβολ αὐτωοῦνοῦ τηροῦ
 αὔβι ωмс ἐφραν ἡφιωτ nem πωηρι nem
 πιπ̅̅α ἐθοῦαβ αὔωωπι ἡχρηστιὰνος ἡξε ρ̅̅
 ἡψγχι ̅̅ π̅̅ε̅̅οοῦ ἐτεμμαγ ̅̅ πτοπος 20
 ἡπιάριος γεωργιος ̅̅ οὔ̅̅ιρηνη ἡτε φ†
 ἡμην.

ρ̅̅. α. †ωφηρι ἡμαρ ̅̅ ἡτε πιάριος γεωργιος
 πιμαρτῦρος ἡτε π̅̅̅̅.

νε οὔον οὔρωμι ἡχρηστιὰνος ̅̅ εἰλῆμ̅ 25
 ἐπεϋραν πε ̅̅ωγратωρ νε οὔον ἡταγ ἡοὔ-
 ωηρι ἡμαγ εῶι ἡπερμοῦ οὔορ ἡθοϋ ̅̅
 ναῶι ἡ̅̅ποτακρος παι ρωμι δε νε οὔραμαδ

ΠΕ ἔΜΑΩΩ ΕΟΥΟΝΤΑQ ἸΜΑΥ ἸΖΑΝΝΙΩ† ἸΖΥ-
 ρ̄λ̄. β. ΠΑΡΧΟΝΤΑ ΉΕΝ ΠΙΝΟΥΒ ΝΕΜ ΠΙΖΑΤ ΝΕΜ ΖΑΝ-
 ΤΕΒΝΩΟΥΪ ΕΥΟΩ ΔCΩΩΠΙ ΔΕ ΑQCΩΤΕΜ ΕΘΒΕ
 ΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ἸΝΤΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ
 ΑQΩΩ ἸΜΟQ ἸΠΑΙΡΗ† ΕQΧΩ ἸΜΟC ΧΕ ἔΩΩΠ 5
 ἸΝΤΕ Φ† ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ † ἸΠΙΟΥΧΑΙ
 ἸΝΝΑΦΑΤ ἔΒΟΛ ΉΕΝ ΠΑΙΒ† †ΝΑ† ἸΠCΟΥΕΝ ρ̄
 ἸΠΡΟCΦΟΡΑ ἔΠΕQΤΟΠΟC ΝΕΜ ρ̄ ἸΖΕCΤΗC ἸΗΡΠ

ρ̄λ̄α. α. ἔΠΕQΤΟΠΟC ΚΑΤΑ ἈΒΟΤ ἔΩΩΠ ἸΤΑΜΩΩΙ ΖΟΛΟC
 ΕΧΕΝ ΝΑΒΑΛΑΥΧ ΑΙΩΑΝΙ ἸCΟΥ Κ̄ρ ἸΦΑΡΜΟΥΘΙ 10
 ἔΤΕ ΠΕQΝΙΩ† ἸἔΖΟΟΥ ΠΕ †ΝΑΜΩΩΙ ἸΝΝΑΦΑΤ
 ἸΝΤΑ† ἸΝΟΥΚΥΝΔΙΝΑΡΙΟΝ ἸΝΟΥΒ ἔΠΕQΤΟΠΟC
 ἔΤΑQ† ΡΟQ ἸΠΑΙΡΗ† Ἰ ΝΕQΦΑΤΙ ἔΤΖΗ ἸΝΟΥ-
 ΚΟΥΧΙ ΚΟΥΧΙ (sic) Ἰ ΠΕQCΩΜΑ ἸCΙΑΙ ἔΡΟQ ΉΕΝ
 ΠΧΩΚ ἸΖΑΝἔΖΟΟΥ ΑQΜΩΩΙ ΑQΖΩΛ ἔΠΕQΝΙ 15

ρ̄λ̄α. β. ΝΕΜ †ΕΚΚΛΗCΙΑ ΑQΩΛΗΛ ἔΠΩΩΙ ΖΑ Φ† ΕQΧΩ
 ἸΜΟC ΧΕ †ΩΕΠ ΖΜΟΤ ἸΤΟΤΚ Φ† ἸΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΜΕΝΕΝCΑ ἔΖΟΟΥ β̄ Ἰ ΠΕQCΩΜΑ ΤΗΡQ
 ΟΥΧΑΙ ἔΤΑQΉΩΝΤ ἔΒΟΥΝ ἸΧΕ ΠἔΖΟΟΥ ἸΠΙ-
 ΜΑΡΤΥΡΟC ἔΘΟΥΑΒ ἔΤΕ ΦΑΙ ΠΕ CΟΥΚ̄ρ ἸΦΑΡ- 20
 ΜΟΥΘΙ ΑQCΟΒ† ἸΝΗἔΤΕQΝΑΒΙΤΟΥ ΤΗΡΟΥ ΝΕΜΑQ
 ΟΥΟZ ΑΥΪ ΖΑΡΟQ ἸΧΕ ΝΕQἸΛΩΟΥΪ ΕΥΧΩ ἸΜΟC

ρ̄λ̄β. α. ΧΕ ΑΚΟΥΩΩ ἸΤΕΝCΟΒ† ΝΑΚ ἸΑΩ ἸΤΕΒΝΗ
 ἸΤΕΚἸΛΗΙ ἔΡΟC ΑQΕΡΟΥῶ ἸΧΕ ΖΩΓΡΑΤΩΡ
 ΕQΧΩ ἸΜΟC ΧΕ QΩΝΉ ἸΧΕ Φ† ΧΕ †ΝΑΜΩΩΙ 25
 ἸΝΝΑΦΑΤ ΙCΧΕΝ ΙΛ̄ΗC̄ ΩΑ ΠΤΟΠΟC ἸΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΠΙΜΑΡΤΥΡΟC ἔΘΟΥΑΒ ΑΥΤΩΟΥΝΑΥ
 ΑΥΩΕΝΩΟΥ ἔΠΤΟΠΟC ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΥ-
 ΧΙΜΙ ἸΖΑΝΚΕΜΗΩ ΕΥΘΟΥΗΤ ΕΥΕΡΩΦΗΡΙ ἸΝΙΧΟΜ

ρ̄λ̄β. β. ΝΕΜ ΝΙΖΜΟΤ ἸΤΑΛΒΟ ΕΤΩΩΠ ἔΒΟΛΖΙΤΕΝ ΠΙΛ- 30

- ριος γεωργιος ζωστε ἵτερερ ωφηρι ἵχε
 ζωγραφωρ εφναγ ἐνιω† ἵωφηρι nem νιταλδο
 ἐτωοп εβολζιτεν πιάριος γεωργιος ογος
 αq† ἵνεqδωρον ἐβογν ἕεν ρωογτq ἵζηт
 niben αcωωπι δε ἐτα ποικονομος ναγ 5
 ἐνινιω† ἵωφηρι ἐτα ζωγραφωρ τητογ ἐβογн
 ρλ̄ρ. α. αqλ̄μονι ἵμοq ἕατοτq ἵαβοτ β̄ εφoγωм
 ογος εqco nemαq ἕεν ογpαωι ἕεν πιάβοτ
 ἵμαζ ῥ̄ κατα ογ†μα† ἵτε φ† λ̄ πωηρι
 ἵζωγραφωρ τωнq αqι ζινα ἵτεqἐμι χε ογ- 10
 πετωοп ἵπεqιωт ἐτεἰπεqζωλ ἵθοq nem
 нη̄εθнhoγ επωαι ζωc τε ἐρε ζωγραφωρ cα-
 ἕογн εqcaxi nem ποικονομος εθβε πεq-
 ωηρι εqχω ἵμοc χε ογον ογωηρι ἵтнι ἐρε
 ρλ̄ρ. β. ογδεμωн nemαq εqζωoγ ἐμαωω εq† ἵζαν- 15
 нιω† ἵhicι naqтωнo ζωc τε ἵτογχοc ἵoγ-
 мнω ἵcoп χε nanec naq ἵτεqмоγ ἐζote
 ἐωνἕ εqχн ἕεν naibacazanoс ἐωωп ἵτε φ†
 nem πιάριος γεωργιος † ἵπιογχαи naq ωα
 παιcнoγ ἵκεpомпи †наенq наk ἵтаи ωαpок 20
 ἐπαиma ἵта† ἵζανнιω† нтаиò ἐπεqтопoc
 ρλ̄λ. α. ἐζote φαι πεχε ποικονομος naq χε χназ†
 χε oγoнωxом ἵφ† ἕεν ζωb niben ογος
 †наз† χε ζωb niben еpe нη̄εθoγaв naepетиn
 ἵмωoγ εγ̄ε̄oиtoγ ογος ἵнезли epαтxом 25
 ἕατοtoγ ἕен πεqpan παλιν ccḥнoγт ἕен
 пегαpгeλиoн каta иoаннннн χε φη̄εθназ†
 ἐpoi нιzвнoγӣ λноk ἐтiри ἵмωoγ εq̄eλиtoγ
 ρλ̄λ. β. ζωq ζανннιω† ἐнаи εq̄eλиtoγ αcωωπι δε
 εγ̄caxi nem noγ̄eрнoγ знппe иc πωηρι ἵζω- 30

ΓΡΑΤΩΡ ΝΕΜ ΖΑΝΚΕΜΗΩ ἸΒΩΚ ΑΥΪ ΕΥΤΑ-
ΛΗΟΥΤ ἘΝΙΖΘΟΡ ΑΥΘΖΙ ἘΡΑΤΟΥ ΖΙΡΕΝ ΦΡΟ
ἸΠΙΤΟΠΟΣ ΑΦΩΙΝΙ ἸΝΣΑ ΠΕΡΙΩΤ ΑΦΧΕΜΩ ΒΑΤΕΝ
ΠΟΙΚΟΝΟΜΟΣ ΑΦΪ ΖΑ ΠΕΡΙΩΤ ΑΥΣΑΧΙ ΝΕΜ
ΝΟΥἘΡΗΟΥ ΖΟΣΟΝ ΕΥΣΑΧΙ ΝΕΜ ΝΟΥἘΡΗΟΥ ΙΕ 5

ῤΛἘ. Α. ΠΙΔΕΜΩΝ ΑΦΪ ἘΒΟΥΝ ἘΠΙἸΛΟΥ ἸΟΥΖΟΤ ἪΕΝ
ΟΥΖΟΤ ΑΦΒΙΤ ἸΜΟΩ ἸΟΥΝΙΩΤ ἸΝΝΑΥ ἘΡΕΡΩΩ
ΧΕΩΣΦΗΙΤ ἘΒΟΛ ΟΥΟΖ ΑΦΤΩΝΩ ΑΦΩΩ ἘΒΟΛ
ἪΕΝ ΟΥΝΙΩΤ ἸΝΣΜΗ ΧΕ ἸΒΟΚ ΝΕΜΗΙ ΖΩΚ ΓΕΩΡ-
ΡΙΟΣ ΕΚΤ ἸΚΑΖ ΝΗΙ ἘΜΑΩΩ ὦ ΒΙἸ ἸΝΟΚ 10
ΓΑΡ ἸΝΟΚ ΟΥΠΕΡΕΜΟΥ ἸΜΟΝ ΖΛΙ ΝΑΩΖΙΤ ἘΒΟΛ
ΟΥΟΖ ΑΦΧΩ ἸΖΑΝΝΙΩΤ ἸΧΕΟΥἸ ΧΕ ὦ ΒΙἸ ΧΝΑΩ-
ΖΙΤ ἘΒΟΛ ΑΝ ὦ ΓΕΩΡΡΙΟΣ Ἰ ΠΙΛΡΙΟΣ ΓΕΩΡΡΙΟΣ

ῤΛἘ. Β. ΤἸΝΖΑΝΝΙΩΤ ἸΩΑΩ ΝΑΩ ΠΑΛΙΝ ΟΝ ΑΦΩΩ ἘΒΟΛ
ἪΕΝ ΖΑΝΝΙΩΤ ἸΒΡΩΟΥ ΧΕ ὦ ΓΕΩΡΡΙΟΣ ΑΚΤ- 15
ΒΙΣΙ ΝΗΙ ΟΥΟΖ ΑΦΩΡΚ ἸΖΑΝΝΙΩΤ ἸἸΝΑΩ
ΕΦΧΩ ἸΜΟΣ ΧΕ ΑΚΩΑΝΧΑΤ ἘΒΟΛ ΤἸΝΑΚΟΤΤ ἘΡΟΩ
ΑΝ ΩΑ ἘΝΕΖ ΕΤΑ ΠΙΔΕΜΩΝ ΣΑΤΩ ἘΘΜΗΤ ΑΦΪ
ἘΒΟΛ ἸΒΗΤΩ ΟΥΟΖ ἸΠΕΡΤΑΣΘΩ ἘΡΟΩ ΧΕ ΩΑ
ἘΝΕΖ ΠΑΙΡΗΤ ΑΦΟΥΧΑΙ ΣΑΤΟΤΩ ΑΣΩΩΠΙ ΔΕ 20

ῤΛἘ. Α. ΕΤΑ ΖΩΓΡΑΤΩΡ ΝΑΥ ΕΠΕΩΩΗΡΙ ΕΤΑ ΠΙΔΕΜΩΝ
Ἰ ἘΒΟΛ ἸΒΗΤΩ ΑΦΤ ἸΖΑΝΚΕΜΗΩ ἸΔΩΡΟΝ
ἘΒΟΥΝ ἘΠΤΟΠΟΣ ἸΠΙἸΡΙΟΣ ΓΕΩΡΡΙΟΣ ΕΦΩΠ
ΖΜΟΤ ἸΤΟΤΩ ἸΦΤ ΑΦΩΑΝΙ ἘΠΕΖΟΟΥ ἸΠΙἸΡΙΟΣ
ΓΕΩΡΡΙΟΣ ΚΑΤΑ ΡΟΜΠΙ ΩΑΦΙΡΙ ἸΟΥΝΙΩΤ ἸἸΡΙΣ- 25
ΤΟΝ ἘΝΙΖΗΚΙ ΝΕΜ ΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟΣ
ἘΡΕ ΠΕΩΩΗΡΙ ΘΖΙ ἘΡΑΤΩ ἘΡΩΟΥ ἪΕΝ ΟΥΡΑΩΙ
ΕΥΩΟΥ ἸΦΤ ΝΕΜ ΠΙἸΡΙΟΣ ΓΕΩΡΡΙΟΣ ΩΑ ΠΕ-
ΖΟΟΥ ἸΝΤΕ ΠΕΩΩΟΥ.

†ωφηρι ἵμας ζ ἵτε πῆλιος γεωργιος.

ῥλζ. β. †ωφηρι ἵμας ζ ἵτε πῆλιος γεωργιος.

ασωπι δε ἐταγῶναι ἵσε νιβωκ ἵτε πτοπος
ἵπῆλιος γεωργιος ἅ πιοικονομος εθογσωρ
ἐβολ ζινα ἵσεθωογ† ἐβογν ἵνιῶπαρχη νεν
νιδωρον ἐτογ† ἵμωογ ἐβογν ἐπτοπος 5
ἐθογαν ἵτε πῆλιος γεωργιος ἐπὶ δε ωρε
ογμνω ἡανογωηρι ἵζανδωρον ιε ζανωερι

ῥλζ. α. ιε ἵογτεβνωογὶ ἐβολζεν τογχωρα εγ†
ἵμωογ ἐπτοπος ἵπῆλιος γεωργιος εθε
νιχομ νεν νιωφηρι ἐναγῆρι ἵμωογ ογοζ 10
ογμνω ἵςζιμι ἵαβρην ἐωωπ ἵτογωω ἵμωογ
νεν ζαντεβνωογὶ ἐβογν ἐπιτοπος ωαγμικι
ογοζ ογμνω ἵχοι εγερζωτ ἡεν φιομ ἅρε-
ωανογχιμων τωνγ ἐχωογ ἵτογερκύντι-

ῥλζ. β. νεγιν (sic) ἡεν †ογνογ ωρε †βοῆθια ἵτε 15
φ† ταζωογ ἵχωλεμ ἵτε πογχοι νοζεμ
ωατογμομι ἐπιγμνην ογοζ ογμνω ἵτεβνη
ἐωωπ ἵτε πογνηβ ωω ἵμωογ ἵτερωτεμ-
τηιτογ ωρε νιτεβνωογὶ μοωι ἵμαγῶτογ
ωατογωε ἐβογν ἐπερτοπος εθεβογ †φῆρι 20
εθε νιτεβνωογὶ ἵμαγῶτογ ναι εθμοωι

ῥλζ. α. ἵμαγῶτογ εγζελ ἐπιτοπος ἵταχω ἵςωι
ἵνδινιω† ἵωφηρι ναιωε ἵατψγχη νεν ναι
ὦνι νεν ναιχομ νεν ναινογβ ναι ἐωαγμοωι
ἵμαγῶτογ ἡεν πῆληρ ἵφ[r]η† ἵνιζαλα† 25
ωατογζωλ ἐπτοπος ἵπῆλιος γεωργιος ἡεν
†βοῆθια ἵτε φ† ἐτωνῆ ζωσ τε ἐρε ογχοι
ερκύνδινεγιν ιε ζανωε ιε ἡανῆαι ιε ζαν-
νογβ ιε ζανητος ἐτογσι† ἵμωογ ἐφιομ ἡεν

- πλ̄η. β. οὐμαζ† ἔεν φραν ἱπῖλιος γεωργιος
 ψαγῶενωοῦ ἱμαγᾶτοῦ ἔεν πῖληρ ψατ-
 οῦω ἔβοῦν ἑπερτοπος ναι ἱνιω† ἵχομ νεν
 ναιωφηρι ετοῦ ἔρε οῦον νιβεν μαζ† ἔρωοῦ
 οῦοζ ἔρε ζανκεχωοῦνι οἱ ἱαθναζ† ἔρωοῦ 5
 οὔαι δε ἔβολῆεν νιβοκ ἵτε πῖτοπος αῤῥοζι
 εῤκωλπ ἱνιενχαι ἵτε πῖτοπος εῤῃ ἱμωοῦ
- ρλ̄θ. α. ἔβοῦν ἑπερῃ ἅ πῖμαρτῦρος ἑθοῦαβ ὠοῦ
 ἵζητ ἔχωρ ψα πχωκ ἵε ἱρομπι χε παντος
 ρναερμετᾶνοιῖν ἔχεν νερνοβι ἵταχω μαρ 10
 ἔβολ ἵθορ δε ἱπαρχα τοτῤ ἔβολ¹⁾ εῤῖρι
 ἱπαῖρη† ἀλλὰ φη νιβεν ἑτοῦνα† ἱμωοῦ
 μαρ χε βῖτοῦ ἑπῖτοπος ψαῤῃβῖτοῦ ἑπερῃ
 ἵτερςζῖμι ἱφρη† ἵοῦδας ἱπῖχοῦ εῤκωλπ
 ἵσα πῖωτηρ ἔβολῆεν πῖκλσοκομοῶν εῤῃ 15
- ρλ̄θ. β. ἱμωοῦ ἔβοῦν ἑτερςζῖμι ἑτῤωοῦ νη τηροῦ
 ἑτοῦ† ἱμωοῦ ἱπῖωτηρ ψαῤῥῃτοῦ ἑπι-
 κλσοκομον ἑτοτῤ ἵοῦδας ἵθορ ῤωρ ψαῤ-
 κολποῦ ἵτερῥῃτοῦ ἑτερςζῖμι ἑτῤωοῦ εῤβε
 φαι ρω ἅ πῖνιω† ἱπῖρασμοσ ταῤορ ῤωσ 20
 τε ἵτερφοχῤῥ ἱμαγᾶτῤ ἑπῖ δε νικεμαθῃτης
 τηροῦ ἱχεν ἑτα πῶε θαῤωοῦ ἑ†μετᾶποσ-
- ρμ̄. α. τολος αῤχω ἵσωοῦ ἱνοῦνι νεν ἵοῦζῖομι
 νεν ἵοῦφῃρι αῤοῦᾶζοῦ ἵσα πῤῃρι ἱφ†
 ἑτονῃ ψατεν ἵοῦδας ἱμαγᾶτῤ ετε ἱπερ- 25
 μοῡ ἵσα περῶε ἀλλὰ εῤῥῃλ ἔβοῦν ῤα
 τερςζῖμι εῤῤοπ ἔεν παῖδωῆεν ἵοῦωτ νεμασ
 εῤβε φαι ἅ πῖδῖαβολος χεν μανοῦοζ ἵῃητῤ

¹⁾ The Ms. writes ἱπαρχα τοτῤ ἔβολ twice.

†ωφηρι ἰμαζ η̄ ἵτε πᾶριος γεωργιος.

ωατεϋαιϋ ἵωεμμο ἐφ† παρη† οὔον νιβεν
 εῳασωτεμ ἵσα ἵογςζιμι ἐτζωοῦ ωατοῦαι-
 ρ̄μ. β. τοῦ ἵωεμμο ἐφ† εταϋθαμωοῦ παικε οὔαι
 δε ζωϋ ναϋοι ἵβοκ ἐπτοπος ἵπᾶριος γεωρ-
 ριος εὔ† ἵτεϋχρη[α] ναϋ κατα φρη† ἵνεϋω- 5
 φηρι τηροῦ ωαϋδοῦτοῦ ἐβοῦν ἐπεϋηι ἵπεϋχα-
 τοτϋ ἐβολ εϋκωλπ ἵσα νιενχαι ἵτε πτοπος
 εϋδι ἵμωοῦ ἐβοῦν ἐπεϋηι μενεσα ναι ἅ πι-
 ρ̄μ̄λ. α. μαρτῦρος ἐθοῦαβ χω ἵογδεμων ἐβοῦν ἐροϋ
 εϋζωοῦ ἐμαωω αϋ† ἵζαννιω† ἵβιϋ ναϋ 10
 ἵπᾶρζοοῦ νεμ πᾶχωρζ οὔοζ ἅ πιδεμων ἵνι
 ἵμοϋ ἐβοῦν ἐ†εκκλησιᾶ αϋσαχι ἵβητηϋ
 εϋχω ἵμος σε ἅνοκ ρω αἰῶλι ἵογμηνω ἵενχαι
 ἵτε πτοπος ἐβοῦν ἐπανι ζωλ ἐβοῦν ἐπανι
 ρ̄μ̄λ. β. τετενναχεμοῦ ἐταῦζωλ δε αῦχεμοῦ κατα 15
 νεϋσαχι μενεσα ἅβοτ β̄ εϋωοπ βεν ναιβιϋ
 ἵπαρη† ἅ πᾶριος γεωργιος ωενζητ βαιοϋ
 αϋταλδοϋ οὔοζ ἅ ποικονομος ζιτϋ ἐβολβεν
 πτοπος οὔον δε νιβεν ἐταῦσωτεμ αὔ†ωοῦ
 ἵφ† νεμ πᾶριως γεωργιος. 20

ρ̄μ̄β. α. †ωφηρι ἰμαζ η̄ ἵτε πᾶριος γεωργιος.

νε οὔον οὔρωμι δε ἵραμαδὸ βεν ταντιδ-
 χιᾶ ἐπεϋραν πε εὔλοριος εϋε οὔον οὔχοι
 ἵταϋ εϋερζωτ βεν φιομ εϋερζωβ βεν
 οὔνιω† ἵπραγματια πᾶρωμι δε νε οὔνητ 25
 πε εϋ† ἵζαννιω† ἵαγαπη ἵνιζηκη νεμ¹⁾)

¹⁾ The Ms. writes ΝΕΜ wrice.

νιχωβ ναϑ† ἡζανπροσφορα νεμ ζανλ-
 ρ̄μβ. β. παρχη ἡεκκλησιὰ νιβεν ἡτε ανποχιὰ τεϑ-
 βακι εϑίρι ἡοῦνιω† ἡαριστον ἡνικληρικος
 τηροῦ ἡτε τεϑπολις ἡσοπ β ἡτ̄ρομπι οὔος
 εϑοῦωμ εϑσω νεμ παρχηἐπισκοπος ἡοῦ- 5
 μινω ἡσοπ εϑτωβς ἡφ† ἡχοῦ νιβεν εϑζηλ
 δε ον ἐπιωτεκωοῦ οὔος ναρε οὔον οὔμινω
 ρ̄μφ. α. ἡμετραμαδ̄ ωοπ ναϑ πε εϑζηλ ἐπιτοπος
 ἡπἰλγιος γεωργιος ἡοὔμινω ἡσοπ οὔος ον
 εϑζηλ ἐπεϑ̄νιω† ἡἐζοοῦ ἡωαι ἐτε φαι πε 10
 σοῦκ̄ρ ἡφαρμοῦθι ναϑωληλ πε ζεν πιτοπος
 εϑ† ἡοὔθερμεσι ἐβοῦν ἐπιτοπος οὔος ἡτε-
 ϑοῦωμ ἡτεϑσω νεμ ποικονομος ἡτεϑταςθο
 ἐπεϑ̄νι βεν οὔζιρηνη ασωπι δε μενεuca
 ρ̄μφ. β. ἡβ̄ ηρομπι εϑίρι ἡπαιρη† λ̄ πιδιλβολος πιχαχι 15
 ἡτε οὔον νιβεν εθναζ† ἐπ̄χ̄ε αϑχοζ ἐροϑ
 εθβε νεϑμετναητ̄ ἐναϑίρι ἡμωοῦ αϑτοῦνος
 οὔνιω† ἡγνοφος ἡχακι βεν φιომ νεμ οὔχι-
 μων πιχοι δε ἡτε εὔλογιος ναϑμονι ἐπιχρο
 πε νινεϑ δε αὔερζο† σε ἡνε πιχοι tako β̄α- 20
 ρ̄μα. α. ρωοῦ ἡσεζωλ βεν φιომ αὔτωοῦνοῦ αὔ̄νι
 ἡνισκεῦος ἐπιχρο νεμ νοὔζβωσ ἡλ̄ναγκε-
 ον τηροῦ ἐπιχρο αὔερπιεχωρς τηρϑ εὔερ-
 ζηβι τοτε λ̄ πιθνοῦ ζωλεμ ἡπιχοι ἡποῦἐμι
 σε ἐταϑζωλ ἐθων ἐτᾱ πιοῦωινι δε σωρ ἐβολ 25
 αὔ̄βιςι εὔκω† ἡποῦχιμι ἡπιχοι ἡτε εὔλο-
 γιος αὔ̄ι ἐζη̄νι αὔταμε εὔλογιος ἐζωβ νιβεν
 ἐταῦωπι ἡθοϑ δε νεμ τεϑςζιμι ναῦριμι
 ρ̄μα. β. πε οὔος ναὔερζηβι μενεuca ναι αὔωεπ
 ζμοτ ἡτοτϑ ἡφ† εὔχω ἡμος σε πετεζναϑ 30

- ἵποῦ μαρεφωπι μαρεφ φραν ἵποῦ ωπι
 εφσμαρωοῦτ ωα ἐνεζ ἄρεωαν φ† οὔωω
 ρηαερπῖναι νεμαν ἵτενθαμιὸ ον ἵκεχοι
 ἵπερρη† ναι δε εὔχω ἵμωοῦ ἵνογερνοῦ
 ρ̅μ̅ε. α. εὔ†νομη† ἵνογέρνοῦ ἕεν ποῦ ἵθωοῦ δε 5
 ναῦταχροῦ πε ἔχεν νιχρομα ετχη ἵτοτοῦ
 ζηππε ις πῖλβολος αἰτοῦνος κε πῖρασμος
 ἐζρηι ἔχωοῦ εἰοι ἵνιω† ἐφαι οὔρωμι δε
 ἵρεμῖχημι εἰοι ἵστρεβλα ἔμαωω ἕεν †μετ-
 conι ἔταγκω† δε ἵνωρ ἐβοῦβερ αἰτωνρ 10
 αἰφωτ αἰὶ ζιχεν φιομ κατα οὔ†μα† δε ἵτε
 ρ̅μ̅ε. β. πσατανας αἰξιμι ἵοῦχοι εφερζωτ εταντιο-
 χιὰ αἰἀλλι ἐρορ αἰὶ ἔμμαγ αἰωωπι δε ἕατεν
 πηι ἵεῦλοριος μενεσα ζανκεκοῦξε ἵἐζοοῦ
 εἰχη ἕατεν πηι ἵεῦλοριος αἰωωπι ναρ ἵερ- 15
 ρατης ἵρομπι β† αἰἐμι ἐζωβ νιβεν ἐτ ἕεν
 πηι ἵεῦλοριος ἵπογέμι ξε οὔconι πε αῦχα
 ρ̅μ̅ε. α. ποῦζητ ἐβολ νεμαρ ἵθορ δε αῦξιμι ἵκε β
 ἵπαρανομος ἵπερρη† αἰερωφρη ἐρωοῦ
 κατα φρη† ἐρε †γραφη χω ἵμος ξε ωαρε 20
 πιογαι πιογαι τομρ νεμ φηετὸνι ἵμορ
 ἵθωοῦ δε αῦσοβνι νεμ νογέρνοῦ εθορῶκωλπ
 ἵπηι ἵεῦλοριος αἰωωπι δε ἔτα πἐζοοῦ
 ἵπῖμαρτῦρος ἕωντ ἐβοῦν ἐτε φαι πε σοῦκρ
 ρ̅μ̅ε. β. ἵφαρμοῦθι ἵ εῦλοριος σεβτωτρ νεμ ζαν- 25
 κεμηω ἵρωμι νεμαρ εθορῶωενωοῦ ἐπιτοπος
 αἰωωπι δε εῦχη ἵμαγ κατα φοῦωω ἵφ†
 ατωωμι ἵεῦλορι[ος] ωωπι αἰμοῦ αἰτωνς ἵχε
 τερςζιμι νεμ νερςνηοῦ αῦωενωοῦ αῦριμι
 ἐρος αῦχω ἵπῖρεμῖχημι ἕατεν πηι ἵθορ 30

ρ̄μζ. α. δε αϥτωνϥ αϥωε ναϥ ἐβοϥν ἐπινι ἵχωλεμ
 nem neqkeωφηρ αϥδ̄λοϥ nemαϥ ἐβοϥν ἐπινι
 αϥοϥωμ οϥοϥ αϥσω αϥερ πιε̄ροϥ τηρϥ
 ευωωλ ἵσα πινι ἵεϥλοριος αϥώλι ἵνινοϥβ
 nem niζατ nem nickeϥος τηροϥ ε̄θνανεϥ 5
 αϥχιμι δε ον ἵπαιρη† ἵοϥχοι ἵτε ρακο†
 αϥταλωοϥ ἐροϥ αϥι ἐβοϥν ἐρακο† αϥφερω

ρ̄μζ. β. nickeϥος τηροϥ ἵτε ευλοριος ρι †αγωρα
 αϥτηιτοϥ ἐβολζα οϥμηνω ἵνοϥβ αϥταλωοϥ
 ἐχεν νικεοϥον ρωσ τε ἵτοϥερ π̄ ἵωο ἵλοϥ- 10
 κοχι αϥωωπι δε ἐταϥι ἵχε ευλοριος ἐβολῆεν
 πτοπος ἵπιλῆριος γεωργιος αϥχιμι ἵτεϥςζιμι
 nem nh ἐτενοϥϥ τηροϥ ευερζηνβι αϥταμοϥ
 ἐφ̄ηἐταϥωωπι αϥερῖκαϥ ἵζητ εμαωω ἵοϥ-

ρ̄μη. α. μηνω ἵεροϥ μενενα ναι αϥχεμνομ† ἆεν 15
 π̄ο̄ αϥ†ώοϥ ἵφ† εϥχω ἵμοϥ χε πετεζναϥ
 ἵπ̄ο̄ μαρεϥωωπι nh δε ἐταϥώλι ἵφ̄ηἐτεν-
 ταϥ αϥωενωοϥ ἐχηνι ἐνιςα ἵτε περεμοϥν
 αϥωωπι ἵμαϥ ἅ οϥαι ἐβολ ἵῆητοϥ ωωρτ
 αϥερδεμων αϥωε ναϥ ἵποϥῆμι χε αϥωε ναϥ 20

ρ̄μη. β. ἐθον μενενα ρανκοϥχι δε ἵε̄ροϥ ἅ οϥχω̄ντ
 ωωπι ἆεν Ἰμ̄η† ἵπιβ αϥμιωι nem νοϥῆρηοϥ
 ἅ πιρεμῖχημι τωνϥ ἆεν τφαωι ἵπιεχωρζ
 αϥβι ἵοϥσηϥι αϥῆωτεβ ἵπεϥωφηρ ἵπεϥῆμι
 οϥοϥ αϥτωνϥ αϥβι νινοϥβ τηροϥ αϥωε ναϥ 25
 ἐ†παλ̄ηστινη ἵχωρα αϥωωπι εϥβι† ἆεν
 ρανμετωωτ εϥοϥωμ οϥοϥ εϥσω ἆεν νιχημα

ρ̄μθ. α. ἵτε ευλοριος ἵοϥνιω† ἵχοϥ ευλοριος δε πι-
 χρῑστῑανος ἆεν οϥμε̄θ̄μηι nem ευφ̄γ̄μιλ̄(sic)
 τεϥςζιμι ἅληθ̄ος κατα φ† ἵποϥχα τοτοϥ 30

†ωφηρι ἰμαζ ἥ ἵτε πᾶριος γεωργιος.

ἐβολῆεν νιπροσφορα νει νιᾶπαρχη οὔορ
 νοῦλγραπῆ ἔεν νιῒζοοῦ ἵωαι εὔιρι ἰμωοῦ
 ἵνιζηκι νει νιχωβ ἰφρη† ἵωορπ ἰποῦκορ-
 ρῖθ. β. ροῦ αῖ† ἵνεϋλποθηκη ἐβολ νει ζωβ νιβεν
 ετῶοπ ναῖ ἐταρῶῶ δε εῖδο ἵζωβ νιβεν 5
 ἐτῶοπ ναῖ ἅ πῖῒζοοῦ ἵτε πῖμαρτῦρος
 ἔωντ ἐβοῦν οὔορ ἅ εὔλοριος σαχι νει
 τεῖςζιμι εῖχω ἰμος χε ζηππε ις νιρῶμι
 τηροῦ ἵτε †βακι σεζηλ ἐπτοπος ἰπῖαριος
 γεωργιος ἰμον ζημι ἵτοτεν αν εῶρεν† 10

ρῖ. α. ἵται ρομπι ἀλλα ις φ† νει πᾶριος γεω-
 ριος εῖῒναῦ ἐπενζοχζεχ ἀσεροῦῶ ἵχε
 τεῖςζιμι ἰμᾶινοῦ† πεχας ναῖ ἔεν οὔθεβῖδ
 χε †ῒμι πασον χε ἰμον ἵτοτεν ἵζλι αν
 οὔορ ἰμον ζλι ἵρῶμι νατενζοῦτεν αν χε 15
 ἀνερζηκι ἀλλα ζηππε ις ῶθην β† ἵτηι ἅλι
 ῶαι εῶνανεσ μῖις ἐβολῆεν πῖθερμεσι ἵτεκῶ-

ρῖ. β. τεμκωρῖ ἵ†προσφορα ἵτε πῖτοπος ἐταρ-
 σῶτεμ ἐναι ἵτοτε ἵτεῖςζιμι ἅνεϋβαλ †ερμη
 λῦριμι ἰπῖ παλιν ον ἅ εὔλοριος σαχι νει 20
 τεῖςζιμι εῶβε †ζημι νει πῖσκο ἐβολ ἵτε
 πῖμωιτ ἀσεροῦῶ ἵχε †μακαριὰ εὔφιμιὰ
 εςχω ἰμος χε πασον ἐῶνανεϋ τῶνκ ζωλ
 ῶα νεκῶφηρ παντῶσ φ† νατηικ ἐζανμετ-

ρῖα. α. ῶενζητ ἰποῦῖθ ο ἵσε† ἵοῦθερμησι νακ 25
 ἐποῦῶαπ ἵτεκτεμμο ἵτεκχηρῖ ζῖνα ἵτεκ-
 ζωλ ἐπῖτοπος ἔεν οὔζιρηνῆ λῦῶτεμ† νακ
 ἰπῖθερμεσι † ἵταιῶθην ἵνιρῶμι ετζηλ ἐπῖ-
 τοπος πετεζναῖ ἰπῖς μαρεῖῶωπι αῖςῶτεμ
 δε ἵςῶσ αῖτῶνῖ αῖῶε ναῖ ζα οὔῶφηρ ἵταῖ 30

πεχαq ναq xε †ουωω ἐxω ἐροκ ἰπαιμγστη-
 ρῆλ. β. ριον ἵθοq δε πεχαq ναq xε cαxι παμενριτ
 ἵcon πεxε εγλογι[oc] ναq xε ic πεzooγ
 ἰπἰλριος γεωργιος αqῶont ἐῶυν †ουωω
 αν ἐκωργ ἰπικoγxι ἵδωρον ἵτε πιτοποc 5
 ἐ†† ἵμοq ἐῶυν ἵτε ἵρομπι zηππε ἵμον
 zλι ἵτοτε nan ἵται ρομπι κεμι ζωκ ἐνηῆ-
 ταγωωπι ἵμοι τηρογ †νογ xε παωφηρ
 ρῆβ. α. παντωc †ναximi ἵογθερμεci ἵτοτκ ἐπογ-
 ωαπ ωατε φ† βἰῶωιτ nηi ἵταερzωb ἵερ- 10
 ρατηc ἵταμαzq ἐβολ zocон εqсaxи à neqβαλ
 †ερμη ογoз πεχαq ἵεγлогιος xε ω πicon
 ἐθnανεq εῶβεoγ екxω ἵnαι nηi zанке-
 xωoγνι ἵπαιρη† ετοι ἵβωк nак ωα φοoγ
 †ноγ xε εῶβεoγ екxω ἵnαι nηi εῶβε ογθερ- 15
 ρῆβ. β. μεci ρωνῶ ἵxε φ† xε акωανἐρεтин ἵμοι ἵ
 ἱ ἵλογκοxι †наτнитоγ nак zina ἵтабi
 ἵпcмоγ ἵпимартγροc αλλα ic ἱ nлогκοxι
 ἵτοτ ἵпaиmα битоγ nак акωанерxриà on
 †на† nак ἵθοq δε αqбитоγ αqἐноγ zα 20
 теqсzиmи εqхω mмоc xε †наz† ἐφ† nem
 πἰλριος γεωργιος ἐτανzи πεнρωoγω τηpγ
 ρῆβ. α. ἐροq xε qнаерпинаи nemан ἵкесон πεxε
 теqсzиmи ναq xε à φ† θαωк ἐπιθερμεci
 ἵθοq δε πεχαq xε пzмоτ ἵφ† ωеп nem 25
 п[м]артγροc ἐθoγab ἐταιωენнi zα панim
 ἵpωmи литамоq ἐzωb нивен αqхoc nηi xε
 ἐωωп ἵτεкерxриà λмоγ nηi ἐпaиmα ἵта†
 nак ἵπεῆτεкерxриà ἵмоq ἵθoc δε acpaωи
 ρῆβ. β. ἐмаωω αγωепzмоτ ἵтотq ἵφ† ογoз αq- 30

†ωφηρι ἡμαρ ἢ ἄντε πάλριος γεωργιος.

- τωνη ἄχε εὐλογιος αἰταλος νημ νη τηροῦ
 ἐθνεμαρ ἐτζηλ ἐπιτοπος ἄντε πάλριος γεωρ-
 ριος ζηππε ις πιωμι ζωη ἐταρκωλπ ἡφνὲ-
 τετα εὐλογιος ἐταρκοκμεκ ἡβρηι ἡβητη
 πεχαρ χε †σωοῦν χε διερνοβι ιςχεν ταμε- 5
 τάλου ψα ἐβοῦν ἐτνοῦ χωρις κε νιω†
 ρῆδ. α. ἡνοβι ἐταλαια ἐταϊτωντ ἐχεν ναωφηρ δι-
 βοθεβη ἡεν οὔχροϋ εῖθε ναι χρημα ἡαλλοτ-
 ριον ναι εῖθαωπι νηι ἡογκαλασις ἡἐνεζ
 †νοῦ ις πὲζοοῦ ἡπιμαρτῦρος αἰβωντ 10
 †νατωντ ἡταωε νηι ἐμαγ ἡταωληλ ἡτα†
 ἡογκοῦχι ἡἡτος ἐβοῦν ἐροϋ παντως ρηαβι
 ζμοτ ἐζρηι ἐχωι ἡπεμεθο ἡφ† ἡτεϋῖρι ἡοῦναι
 ρῆδ. β. νημ ταταλεπωρος ἡψγχι αςωπι δε ἐτα
 εὐλογιος ἰ ἐπιτοπος ἄντε πάλριος γεωργιος 15
 αἰωληλ νημ νηἐθνεμαρ αἰὶ ἡατεν ποι-
 κονομος αἰ† ἡνογδαρον ἐβοῦν οὔοζ ἂ
 ποιικονομος σοῦεν εὐλογιος χερηνοῦ ἐπι-
 τοπος ἡτεμρομπι κατα τερκαςς εἰοῦωμ
 οὔοζ εἰσω νημαρ. ἐτατοοῦι δε ωπι αἰ 20
 ρῆε. α. ἐβοῦν ἐπιτοπος αἰωληλ αἰδῶι ἐρατοῦ ψα
 τοῦχω ἡ†συναζις ἐβολ αἰὶ ἐβολ εἰμοωι ἄχε
 εὐλογιος νημ νερρεμῖβακι χε εἰναζωλ
 ἐ†λγωρα ζηππε ις πιρεμῖχμηι ἐταρωωλ
 ἡπηι ἡεὐλογιος αἰὶ ἐβοῦν ἐζραγ ζι †βηνην 25
 ἡτε πιτοπος ἐρε †κασοῦλι ἡτε εὐλογιος
 τοι ἐροϋ ἐρε νινοῦβ μηρ ἡαβοῦν ἡμοϋ αἰ-
 ρῆε. β. σοῦωνη σατοτοῦ αἰφοσι ἐβοῦν αἰλμονι
 ἡμοϋ ἡθοϋ δε αἰοῦωω ἐφωτ πε ἡθωοῦ δε
 αἰσονζϋ αἰενη ἐρατη ἡπιοικονομος πεχε 30

ποικονομος ναρ ξε ακερογ ἡνισκεγος ἔτακ-
 κολπογ ἡθογ δε πεχαρ ξε ἡπικελπ γλι παῶς
 εγλογιος κωογν γωγ ξε αιερρομπι σνογ†

ῤῥῥ. α. ἡεργατης νακ ἡπικελπ γλι ἔβολῃεν πεκνι
 ἔνεγ τακασογλι ρω τε θαι ἔταιωοπς ἔβολ- 5
 ῃεν †αγωρα πεχε ποικονομος ναρ ξε χναι
 νεμνι ἔβογν ἐπιμανερωωογῳ ἡτε πιάριος
 γεωργιος ἡτεκωρκ ννι ἡφραν ἡφ† νεμ
 πιάριος γεωργιος ξε ἡνοκ αν ἔταικολπογ
 ἡτεκωε νακ ἡθογ δε αγραωι ξε γναερ ἔβολ 10

ῤῥῥ. β. ἡτεγωε ναρ αγωω ἔβολ εγχω ἡμος ξε μαι
 νιβεν ἔτεκογαωγ †ναωρκ νακ ἡρη† νιβεν
 ἔτεκογαωγ αγῃιγ δε ξε γναωρκ πεχε ποικ-
 κονομος ξε σθογ ννι ἔφαγογ ἡ φαι σωτπ
 ναρ ἡφμογ ἔροτε πωνῃ †χω ἡμος νωτεν 15
 ξε ισxen ἔτε πιωμι να† ῥῥ† ἡωενφατ ξε

ῤῥῥ. α. εγναωρκ ἡ πιάναω ωωπ ἔρογ ἡπεμθο ἡφ†
 ἡνοκ δε ἡ πιάριος γεωργιος κην ἔταμοι
 ῃεν ῥρασογῃ ῃεν παιῆσωρξ ξε σφναῖνι γα-
 ροκ ἡογρωμι ῃεν ρασ† ἔταγκωλπ ἡπετεν 20
 τηι ἡπερχαρ ἔβολ αν εκερβασανιζιν ἡμογ
 ωατεγ† νακ ἡπεταγκωλπ τηργ ογοξ ἡνοκ
 ἡπικα† ἐπιγοραμα ωα †νογ αφερκελεγιν

ῤῥῥ. β. δε αγῃνι ναρ ἡμανκλαβι β ἡβερι ἔταγῆνογ
 δε αγ† ἡγαννιω† ἡωαω ναρ ἡθογ δε ναρ- 25
 χω ἡρωγ ναρσαχι απ πε ποικονομος δε
 αγωρκ εγχω ἡμος ξε πεκωμα νασεν παι-
 μα[ν]κλαβι ἔβολ αν ωα ἡτεκμογ ιε ἡτεκ†
 ἡνισκεγος ἔτακκολπογ αφερκελεγιν δε
 ἔβαωγ ἔβολ ἡνεγξβωσ εγναγ αν ἔ† ἡγαν- 30

- ρῆῆ. α. μῆω ἵωαω ναq ἐταγβαωq δε αὔξιμι ἵνι-
 νοῦβ σαβοῦν ἵμοq πεχωοῦ xe οὔ νε ναι
 ἵθοq δε αqογωωτ ἵμωοῦ εqχω μμοc xe
 αιερνοβι παῶc αqογωνz ἐβολ ἵπεμεθο ἵνι-
 μῆω ἕεν ὅμη† ἵπιτοποc ἵτε πἰλριος γεωρ- 5
 ριος ἵθοq δε αqερὸμολογιν ἵzωβ νιβεν
 ἐταγωωπι ἵμοq ἐταγ† ἵzανκενιω† ἵωαω
 ρῆῆ β. ναq αὔzιτq ἐβοῦν ἐοῦρι ἵχακι οὔoz
 αὔχαq ἵατοῦωμ ἵατcω zωc τε ἵτεqμοῦ
 ἐτα ἐγλορι[oc] δε βι ἵνινοῦβ αq† ῆ z̄ 10
 ἵλογκοxi ἐβοῦν ἐπιτοποc αqίρι ἵοῦνιω†
 ἵαριcτον ἵνιzηκι nem νιxωβ εqραωι εqωep
 zμοτ ἵτοτq ἵφ† nem πἰλριος γεωργιος
 ρῆῐ. α. φῆἐτίρι ἵνιxομ nem νιωφηρι νινοῦβ δε
 ἐταγχεμοῦ ἵτοτq ἵπιρωμι ναγίρι δε ἵzογὸ 15
 ē ἵωo ἵλογκοxi μενεμca ναι δε ἵ ἐγλο-
 ριος †zο ἐπιοικονομοc αὔχω ἵπιρωμι ἐβολ
 αq† ναq ἵῤ ἵλογκοxi nem †καcοῦλι εττοι
 zιωτq αqχαq ἐβολ ἕεν οὔzιρηνη πιρωμι
 δε zωq ἐταqναγ ἐ†μετωενzητ ἵτε ἐγλο- 20
 ρῆῐ. β. ριος nem νιxομ [nem] νιωφηρι ἵτε πἰλριος
 γεωργιος καταφρη† ἐταqταμε πιοικονομοc
 ἐπιzοpαμα αq† ἵ†κε ῤ† ἵλογκοxi ἐβοῦν
 ἐπιτοποc ἵτε πἰλριος γεωργιος αqωωπι εq-
 ωemωι ἵνηἐτωωμι ωα πὲzοοῦ ἵτε πεqμοῦ 25
 ἵ πἰλριος γεωργιος βι zμοτ ἐxωq αὔχα νεq-
 ρz̄. α. νοβι ναq ἐβολ μενεμca ναι ἵ πἰλριος γεωρ-
 ριος οὔονzq ἐεγλοριος ἕεν πιέxωpz πεχαq
 ναq xe ἵ πῶc cωτεμ ἐνεκπροceῡχη nem
 νεκμετναητ zοcον αἵem xe πιnai ἵἕητκ 30

ἐβοῦν ἐνιζηκι νεμ νιχωβ †ηαῖρι ἡοῦναι
νεμακ ἔεν παιένεζ νεμ ἔεν πεθνηοῦ ακ-

ῥζ. β. ωανοῦωω ἐζωλ ἐπεκνι χναξιμι ἡπαικενιω†
ἡχοι ἡτακ ἐταρσωρεμ εἰοπτ ἡποθηκν νεμ
ωε βίτοῦ νாக ἐτεκπολις ζινα ἡτεκκωτ 5
ἡοῦτοπος ἔεν παρὰν †ηασμοῦ ἐροκ χε
ἡνεκωωτ ἡζλι ἡλγαθον ἔεν πεκωνῃ ασ-
ωωπι δε ἐτα πιοῦωινι ωαι ἡ εὔλογιος σαχι

ῥζα. α. νεμ νιρωμι ἐζωβ νιβεν ἐτα πᾶριος γεωρ-
γιος χοτοῦ νας ἔεν πῆχωρζ αἰερωφηρι 10
ἐμαωω οῦοζ αἰταλωοῦ ἡοῦχοι ἡαερζωτ
ἐταντιὸχιᾶ ζηππε ις πᾶριος γεωργιος αἰῖνι
ἡπιχοι ἡτε εὔλογιος ἐβοῦν εζραῦ ἐρε οῦον
οῦνιω† ἡπεθνανεζ ταλνοῦτ ἐροζ νεμ

ῥζα. β. ζανωε ἡκῦπαριςος ἡ εὔλογιος δε σοῦωνζ 15
νεμ νηἐθενεμαζ αἰτωοῦνοῦ αἰταλωοῦ ἐροζ
εῦραωι αἰενζ ἐζρηι ἐταντιὸχιᾶ αἰζιωω
ἡ†πολις τηρς ἐταῦςωτεμ δε αἰ†ωοῦ ἡφ†
νεμ πᾶριος γεωργιος ἡ εὔλογιος δε †
ἡζαννιω† ἡλγαπη ἡνιζηκι νεμ νιχωβ νεμ 20

ῥζβ. α. νιορφανος ἡπεζοοῦ ἡπᾶριος γεωργιος ναρε
νεζπροσεῦχη νεμ νεζπροσφορα νεμ νεζ-
ἡπαρχη μνη ἐβολ ἔεν νιἐκκλησιᾶ ἡσχοῦ
νιβεν αἰκωτ ἡοῦτοπος εἰταῖνοῦτ ἔεν φραν
ἡπᾶριος γεωργιος πῖμαρτῦρος ἐθοῦαβ αἰ- 25
ωωπι εἰωεμωι ἡῃητζ ἡθοζ νεμ τεζςζιμι νεμ

ῥζβ. β. νεζωηρι ωα πεζοοῦ ἡτε πεζμοῦ ἡ πᾶριος
γεωργιος βι ζμοτ ἐχωζ ἡπεμθο ἡφ† αἰερω-
φηρετεζμετοῦρο ἔεν ἡλῆμ ἡτε τφε πῖμα ἐταζ-
βιωωωοῦ ἡμοζ αἰερωαι νεμ νηἐθοῦαβ τηροῦ 30

ῥζῖ. α. †ωφηρι ἵμας θ̅ ἵτε πιάγιος γεωργιος.

ασωπι δε βεν θετογρο ἡδιοκληδιανος
πιανωμος ἡωαμωε ἰδωλον φηέτρωου ἐβολ
οὔδε πκαρι τηρῳ νε οὔον οὔστρατῳλατης
βεν τετμετογρο ἐπεφραν πε εὔγιος εἶποι
ἡαγιος βεν σμοτ οὔος ἡἐπαντροπος εἶ- 5

ῥζῖ. β. ρωου ἑμαωω πογρο δε διοκληδιανος (sic)
αφωω ναρ ἡῖ ἡθα ἡματοι οὔος αφογορ-
που ἐβρηι ἐχημι εἶροῳωορωερ ἡνιἐκκλησιὰ
τηροῳ οὔος ἡσεκωτ ἡνιερφνοῳι ἡτε ἡἰδω-
λον εἶδαβεν βεν μαι ἡιβεν φαι δε βεν 10
πχινορεῳι ἐβρηι ἐτχωρα ἡχημι αφωω
ἡζανζῳρεμων κατα βακι νεμ ζανκομης

ῥζῖ. α. νεμ ζανδοῳζ οὔος αφερκελεῳιν εἶροῳσονζ
ἡνιχριστιανος τηροῳ κατα ἡπαρχιὰ ἡιβεν
αφ† νεωῳ ἡζαννιω† ἡδιμοριὰ νεμ ζαν- 15
βαζανος εὔβοσι ἐπβαι δε αὔωλι ἡτοῳλφε
βεν ρωσ ἡτσηῳι αὔωπι ἡμαρτῳρος αὔμοῳ
ἐχεν φραν ἡπενοῳ ἡῖ πχῖ οὔος αφοῳωρπ

ῥζῖ. β. ἡοῳπροστογμα ἐβολ βεν χα τηρς ἡχημι
αὔωορωερ ἡνιἐκκλησιὰ τηροῳ οὔος αὔκωτ 20
ἡνιερφνοῳι ἡτε ἡἰδωλον εἶροῳωεμωι ἡνι-
δεμων ἡβητοῳ ασωπι δε μενεσκα ναι
τηροῳ ἡ φ† πιάγαθος ερφμεῳι ἡνιπετρωου
τηροῳ ἐταρῳιτοῳ ἡχε πιάσεβης ἡοῳρο διοκ-
ληδιανος νεμ νισνοῳ ἡαθνοβι ἡτε ἡἰαγιος 25

ῥζῖ. α. ἡμαρτῳρος ἐθοῳαβ ἐταρφονοῳ ἐβολ ἐτασ-
βωντ ἐβοῳν ἐροῳ ἡχε τερβαε αὔμοῳ†

ἐεγχιος πιστρατιλατης πεχαρ ναρ χε †ἐμι
χε ἡοοκ ογρωμι ἡσаве εκχωκ ἐβολ ἡπιπροσ-
τογμα ἵτε νιογρωογ νεμ νογζονζεν †νογ
χε τωνκ δι νακ ἡογβοῆθιὰ ματοι νεμ πιπ-

ῤῥῥ. β. ροστογμα ἵτε νιογρωογ μαωε νακ ἔεν 5
ογχωλεμ ἐ†σιριὰ ἵτε †παληστινη ογορ
μαωε νακ ἡωορπ ἐβογν ἐπτοπος ἡφῆετογ-
μογ† ἐρογ χε γεωργιος ἡτεκωερωωρς ωα
νεσσε† χε ογνι †ωωογ ἡζη† αν ειςωτεμ
εθε νιχομ ἡμετὰχω ἐγγγαμιωογ ἔεν 10

πεγραν φαι ἐτα δαδιανος πιπερςις ωλι ἡτε-
ῤῥῥ. α. ρὰφε ις ογμνω ἡρομπι ογορ αγκω† ἡογτο-
πος ἔεν πεγραν ἐρε ζανχρηστιανος ἡῆη†
εγῖρι ἡζανχομ νεμ ζανμῆινη ἔεν ἔανζ-
βνογῖ ἡμαγιά ζωσ τε ἡτε πεγραν ἐρνω† 15
ἔεν νιχωρα τηρογ ἂ ογμνω χω ἡσωογ
ἡνινογ† ἐτταῖνογ† αγογὰζογ ἡσα νιχομ

ῤῥῥ. β. ἡφῆετεμμαγ αγωωπι ἡχρηστιανος εγχιος
δε πιστρατιλατης αρογωω† ἡπογρο ογορ
αγδι ἡπιπροστογμα ἡτο†γ ογορ ἂ πογρο 20
εωω ναρ ἡῤ ἡωο ἡματοι ογορ αρογορπογ
ἐ†σιριὰ αρζωνζεν ναρ ερχω ἡμος χε ακ-
ωανωορωερ ἡπτοπος ἡτε γεωργιος ἡωορπ

ῤῥῥ. α. παρῆ† ἐκὲωορωερ ἡνιεκκλησιὰ τηρογ ογορ
ἐκὲσονζ ἡνιχρηστιανος τηρογ ἡτεκζιτογ 25
ἐβογν ἐνω†τεκωογ ογορ ἡτεκερδαμοριν
ἡμωογ ἡτεκ† νωογ ἡζαννω† ἡβαζανος
εγῆοσι ογορ νῆῆθναογωω† ἡνενογ† αν
ἐκὲωλι ἡτογὰφῆ ἡ†χηγι ογορ πιστρατιλα-

ῤῥῥ. β. τηρ (sic) αγδι ἡνιματοι εθενεμαγ αρταλωογ 30

†ωφηρι ἵμας θ̅ ἵτε πᾶριος γεωργιος.

ἵζανἔχνοῦ αῤερζωτ ἔ†σιριὰ οὔορ ἔταγ-
μονι ἵπιζορμεс ἵτε πᾶριος γεωργιος ἵχω-
λεμ ἵθωοῦ τηροῦ ἀγὶ ἔρρηι ἔ†πολιс ερε
τοτοῦ ταχροῦτ ἵτσηϑι nem ζανζαρμα
nem ζανφι† nem ζανσοθνεϑ οὔορ ἅ †πολιс 5

ῤ̅ζ̅η. α. τηρс ωθορτερ ἵτε ἵπαωαι ἵνιματοι εὔριος
δε αῤωε ἔβοῦν ἐπτοπος ἵπιᾶριος γεωργιος
ἐρε οὔωωωτ ἕεν τεϣχιχ ἕεν οὔνιω† ἵμετ-
басιζηт ἐρε παωαι ἵνιματοι οὔεζ ἵσωϑ
ἵφρη† ἵαλλοφερνης ἵπιсноῦ етти πιनिω† 10
ἵαρχων ἵτε ναβοῦχοδονосор οὔορ ἔταῤωε

ῤ̅ζ̅η. β. ἔβοῦν ἐπιτοπος αῤναγ ἐπιφανос εῤμορ
ἐπιᾶριος γεωργιος πεχαϑ χε ἅναγ ἔθμε-
татζηт ἵνιχρηстиᾶнос μη ερε ναиноῦ†
ἵτωοῦοι ἵβελλε ιε φρη еτεροῦωini ϣερχριὰ 15
ἵοὔθβα ἵἕηвс еτεροῦωini οὔορ αῤ† тотϑ
ἐπιωωωτ ἔτἕен τεϣχιχ αῤ† ἵοὔωαω ἕен

ῤ̅ζ̅θ. α. πιφανос εῤχω ἵμοс χε οὔ πε φαι οὔορ αῤ-
κωω ἵχε πιφανос αῤнохἕ ἔβρηι ἔχωϑ nem
ζанкеоуон ἕен нιματοι οὔορ ἅ οὔκοῦχι 20
ἵβαхнini θοὔζ ἔβρηι ἕен τεϣλφε ἵθooϑ δε
ἵπεϣἔми ἐρос мαι нивен ἵτε πεϣωма ἔта
пинез тагоϑ αῤκωк ἵсезт ἵθooϑ δε наϣ-
меγὶ χε φαι ἵмаγатϑ πεθнаωopi ἵμοϑ

ῤ̅ζ̅θ. β. πεχαϑ ἵνιματοι χε ωαφοοῦ нан сωтеи ἕен 25
nenμαωχ χε οὔон ζανᾶχω ἵπαима ἵφοοῦ
δε аннаγ ἕен nenβαλ χοὔωт ἵτε теннаγ
ἕнахix nem набаалаγχ χε οὔ ἔтаῤωopi
ἵμωοῦ ζосон ἐρε нимω ἵτε нιματοι κω†
ἐροϑ εὔερωφηρι ἵ†χοи ἵτε пимартγρος 30

ῤῥ. α. ἔθογαν ἔταφθερεγκωκ ἡσεστ ογος ἅ τεφάφε
 †κας ἔροφ ἔμαωω ογος πεχαφ ἡνιματοι σε
 ἡμαρον τενῆτον ἡμον ωα ζανᾶτοογι ογος
 αφωφίτ ἔμαωω εθεβε νιμηω ἡτε νιματοι
 ετκω† ἔροφ ἐπι δι †πολις τηρε νε ζανχρισ- 5
 τιᾶνος νε ἡπερλι ἡβητογ διτφ ἔπεφηι εγ-

ῤῥ. β. χωντ ἔροφ εθεβε πιφανος. ἡτε πιτοπος
 ἔταφκωφ αφωε νωογ αφχαφ αφτωνφ αφζωλ
 ἔβολῃεν ογωπι αφωωπι δε ἔταφφορ ἔ†βεν-
 νη ἡτε πιτοπος εφναωε ἔβολ ἅ τεφάφη 10
 σκωτος αφζει ἔπεσχητ ζιχεν πικαζι ἔρε πεφ-
 σωμα τηρφ σθερτερ ογος ἡπεφωσμεσμον

ῤῥα. α. ἡδζι ἔρατφ αφκω† ἔροφ ἡσε νιματοι αφ-
 ταλοφ αφολφ ἔβογν ἔογνι ἡγογωμ ογος
 αφσω ἡθοφ δε ἡπεφσμε†πι ἡζλι ἡλλα ναρε 15
 τεφάφε μοκζ πε ῃεν ογνιω† ἡβιςι ἔτα
 ρογζι δε ωωπι αφενκωτ ογος αφζωρπ ἡθοφ
 δε αφναγ ἔογζοραμα ἡπαιρη† αφναγ ἔογαι
 ῃεν νιματοι ἔπεφραν πε γεωργιος εφζι

ῤῥα. β. σωνεφ ἔβολ ῃεν πῆληρ ογος ἅ ογσωνεφ 20
 ι εζρηι ἔχεν τεφάφε ογος αφωω ἔβολ ῃεν
 ογνιω† ἡσμη εφχω ἡμος σε γεωργιῆ γεωρ-
 γιῆ σατοτφ αφρωσ ἔβολῃεν πιζινιμ νε δε
 ἔ†ῃεν πιηι νεμαφ ἔταγσωτεμ ἐπιῃρωογ
 πεχωογ σε κσαχι νεμ νιμ πενῶτ ἡθοφ δε 25

ῤῥβ. α. αφωπι ἡταμωογ ε†ρασογι αφωωπι εφχω
 ἡρωφ ογος ἡπεφογωω ἔταογβε φραν ἡπι-
 ᾶγιος γεωργιος ἔβολῃεν ρωφ ἐπτηρφ ἔταγ-
 ωωρπ δε ωωπι αφῃςι ἔμαωω ερε †βα-
 χνιηι ῃεν τεφάφε ογος αφωω ἔβολῃεν ογ- 30

- νιω† ἵρωου ἐρξω ἴμος ἐρσῶερτερ ἵνι-
 ρῶβ. β. ματοι χε ταλοι ἵτενῶε ναν ἔτενχωρα χε
 ἵνναμογ ἕεν ταίχωρα ἵῶεμμο ογορ αὔτωου-
 νογ τηρογ ἵχε νιματοι ἕεν οὔρασι αὔτα-
 λωογ ἐνιῆχνογ ἀγερζωτ ἔταντιόχιὰ ἕεν 5
 οὔνιω† ἵῶπι τὰφε δε ἵπιστρατιλάτης
 ἀσεροῦμαμε† ἀσχωnc ἐμαῶω ογορ ἕεν
 πιμαζ ῑ ἵἐζοογ ἅ πῶc ῶαρι ἐρογ ἀρμογ
 ρῶγ. α. ἀσῶωπι δε μενεncα ἕ ἵἐζοογ ἀρῶογῶ ρεντ
 ἐβολ τηρρ ἐβολ ἀρχωnc ἐμαῶω ἅ νιματοι 10
 ἀμονι ἴμογ ἀγσατρ ἐφιομ ἔταγὶ δε ἐβοῦν
 ἔταντιόχιὰ αὔταμε ποῦρο ἐζωβ νιβεν ἔταγ-
 ῶωπι ογορ ἀγξω ἐρογ ἵνιχομ νεμ νιωφηρι
 ἔταγναγ ἐρωογ ἕεν πτοπος πιάγιος γεωρ-
 ρῶγ. β. ριος διοκληδιάνος δε πιάνομος ἵῶοῦμοc† 15
 ἴμογ ἵἀποστατης ἵπερζω ἐρογ ἕεν ναι
 ἵπαιρη† χε ναρε φ† οὔωῶ ἔτακογ πε ἕεν
 οὔτακο ἐρζωογ εῶβε νιπεθζωογ τηρογ ἔτα-
 ραιτογ ἵννῆθοῦαβ ἀλλὰ ἐπὶ δὴ ἀρῶρε περζητ
 ἐνῶοτ ἵφρη† ἵφαραῶ ἵπιcνογ ογορ πεχαρ 20
 ναρ ἵνιματοι χε ἅρετενῶωτεβ ἵπινιω†
 ρῶδ. α. ἵcτρατιλάτης ἵτε †μετοῦρο ἅρετενῶω ἵναι-
 μεθνοῦχ ετcογ χε ἅ γεωργιος πιράλιλεος
 θαμιὸ ἵζανχομ νεμ ζανῶφηρι ῶενενενοῦ†
 ἔτταινοῦτ χε †ναῶε ννι ἐμαγ ἵναφατ δι- 25
 ῶανῆμι ἐνετενμεθνοῦχ ετcωρ †ναῶλι
 ρῶδ. β. ἵτετενὰφε τηρογ ἕεν ρωc ἵτχηρὶ ογορ
 †ναβὶ ἵπιστρατεῦμα ἐμαγ νεμνι ἵταρῶ†
 ἵ†πολιc τηρc ἐβολῆεν ρωc ἵτχηρὶ †ναῶορ-
 ῶερ ἵπιτοπος ἐτεμμαγ ῶα νερcεν† ἵταῶρε 30

νιχριστιανος οὐωωτ ἡνιῶδωλον (sic) ἥεν
 τερμην†. μενεεσα ναι σασι δε αἰτωνη ἡχε
 ρ̄ο̄ε. α. διοκληδιανος αἰθωοῦ† ἐβοῦν ἡνιματοι
 τηροῦ αἰσιν† ἡνιῆσιν οὐροῦταλωοῦ ἡτοῦ-
 ερζωτ ἐ†σιρῖα αἰθρε πι[κι]ριζ ωω ἐβολ 5
 ἥεν †πολις τηρς σε σεβτη ἡννοῦ ἥα νιμα-
 τοι ἡτενωε ναν ἐ†συρῖα ἡταωορωερ ἡπι-
 τοπος ἡτε πινιω† ἡλχω ἡτε νιγαριλεος ἐτι
 ἐρε πισασι ἥεν ρωη ἡποῦρο νारे ζανερ-

ρ̄ο̄ε. β. μαν [ν]νοῦβ ἐχεν ταφε ἡπιθρονος ἐναρζεμσι 10
 ζισωη ζηππε ις μηχανῇ πιαρχηαγγελος
 ἐθοῦαβ νεν πῆριος γεωργιος ἀγὶ ἐπеснт
 ἐβολῆεν τφε αἰφωνη ἡπιθρονος ἥαροη οὔοζ
 νιερμαν ἡνοῦβ ἐτζειχεν πιθρονος αὔτμα†
 ἥεν νεφβαλ αὔφωрк ἡνεφαλλοῦ ἐпеснт οὔοζ 15

ρ̄ο̄ε. α. αἰωω ἐβολ ἥεν οὔνιω† ἡсμη αἰριμι εἰχω
 ἡμος σε οὔοι νηι παῶс οὔοι νηι παῶс φ†
 πῆργαθος αἰερνοβι χω νηι ἐβολ σε αἰερ[ζαν]-
 νιω† ἡметпетζωοῦ ἡνιῆβιαικ ἡтак ζιχεν πι-
 кази φ† χω νηι ἐβολ σε ἡнок οὔρεφερνοβι 20
 οὔοζ ἡ τсμη ἡπιαρχηαγγελος ἐθοῦαβ μη-

ρ̄ο̄ε. β. χανῇ ωωπι ζαροη ἡ†οῦνοῦ σε ἡμον χω
 ἐβολ ναωωπι νак ἥεν παιῆων οὔδε πεθνηοῦ
 †νοῦ σε ἡ τεκμετοῦρο сенк αὔтис ἡκωс-
 тантинос φηῆτταιноῦт ἐζот ἐρωκ ἡοῦθα 25
 ἡκωс οὔοζ ἡ кемнω ἡτε νιματοι νен †сүн-
 κλητος τηρς ἐτοῦнт ἐ†μετοῦρο αὔсωтем
 ἐтсμη ἡπιαρχηαγγελος μηχανῇ εἰсаσι οὔοζ

ρ̄ο̄ε. α. αὔερωφηρι ἡφηῆταωωπι ἐβολῆεν τφε
 ἡοῦζο† ἥεν οὔζο† οὔοζ αὔτωοῦνοῦ сато- 30

†ωφηρι ἵμας θ̄ ἵτε πῆλιος γεωργιος.

τοῦ ἀγριτῆ ἐβόλθεν †μετοῦρο οὐοῦ ἀγῖνι
 ἵκωσταντινος ἐβοῦν ἵτεϋεβιῶ ἀγ† ἐχωϋ
 ἵ†ζεβςω ἵτε †μετοῦρο νε οὔρωμι πε ἵμαι-
 ρῶζ. β. νογ† ἵμαιλῆραπῃ ἵμαιρωμι ἵμαιπεθῶνανεϋ
 nem οὔον nιβεν ῥαϋϋε ναϋ ἐ†εκκλησιὰ ἵ- 5
 ῥωρπ ἵμῃνι nem ρογζι ἐϋῖρι ἵζαννιω†
 ἵςϋναζις ἐϋλῆλ ἐπῥωι ζα φ† βεν οὔνιω†
 ἵϋρωοῦϋ ἐϋ† ἵζαννιω† ἵλῆραπῃ nem ζαν-
 ρῶη. α. προσφoρα ἐϋερζο† ἡατζῃ ἵπῶς ἵςῃοῦ nιβεν
 ἵθooϋ nem πεϋῃι τηρϋ nem τεϋμαϋ ἵμαι- 10
 νογ† ἐλῆνῃ †οῦρω ἐγζως οὐοῦ ἐϋέςμοῦ ἐϋ-
 ῥεμζμοτ⁽¹⁾ ἵτοτῆ ἵπῶς οὐοῦ πεννογ† οὐοῦ
 πενςωτηρ ἱῆς πῆς φαι ἐτε ἐβόλζιτοτῆ ἐρε-
 ῶοῦ nιβεν nem ταio nιβεν nem προσκῦνιςις
 (sic) nιβεν ἐρπρεπῖ ἵφῖωτ nem πῥῃρι nem πιπῆλ 15
 ρῶη. β. ἐθooγab ἵρεϋτανῶο οὐοῦ ἵὸμοοῦςιος nemαϋ
 †νοῦ nem ἵςῃοῦ nιβεν nem ῥα ἐνεζ ἵτε
 νιἐνεζ τηροῦ λῃμῃν.

(1) Read ἐϋϋεπζμοτ.

fol. 106. ΟΥΕΝΓΩΜΙΟΝ ΕΛΑΓΤΑΟΥΟΥ ΝΧΕ ΠΙΜΑΚΑΡΙΟΣ
ΝΕΠΙΣΚΟΠΟΣ ΑΒΒΑ ΘΕΟΔΟΤΟΣ ΠΙΕΠΙΣΚΟΠΟΣ ΝΤΕ
ΑΝΚΗΡΑ ΝΤΕ ΚΑΛΑΤΙΑ ΉΕΝ ΠΙΕΖΟΥ ΝΤΕ ΠΙΕΡ-
ΦΜΕΥΙ ΕΤΤΑΙΝΟΥΤ ΝΤΕ ΠΙΡΗ ΝΤΕ ΤΜΕΘΜΗ
ΠΙΣΙΟΥ ΝΤΕ ΖΑΝΑΤΟΥΙ ΠΙΝΙΩΤ ΝΜΕΛΙΤΩΝ ΝΤΕ 5
ΝΙΓΑΛΙΛΕΟΣ ΠΙΜΑΤΟΙ ΝΧΩΡΙ ΝΤΕ ΠΧ̄ ΠΙΛΓΙΟΣ
ΓΕΩΡΓΙΟΣ ΠΙΜΑΡΤΥΡΟΣ ΝΡΕΜΤΟΣΠΟΛΙΣ ΝΤΕ
ΤΠΑΛΙΣΤΙΝΗ ΕΤΕ ΦΑΙ ΠΕ ΣΟΥ ΚΓ̄ ΝΠΙΛΒΟΤ
ΦΑΡΜΟΥΘΙ ΕΦΟΥΩΝΖ ΕΒΟΛ ΝΤΕΦΣΥΝΓΕΝΙΛ ΝΕΜ
ΝΙΝΙΩΤ ΝΝΑΓΩΝ ΕΤΑΦΕΡΖΥΠΟΜΕΝΙΝ ΕΡΩΟΥ 10
ΝΕΜ ΝΙΤΑΙΟ ΕΤΑΦΒΙΤΟΥ ΉΕΝ ΝΙΦΗΟΥΙ ΉΕΝ
ΟΥΖΗΡΗΝΗ ΝΤΕ ΦΤ̄ ΑΜΗΝ.

Β
Φερπρεπιν ουος ουαικεον πε ουζηου πε
ννενψγχι ω ναμενρατ̄ εθουαβ εθρενερ-
φμευι ννιβιςι νεμ νιαγων νιωουταιωου ντε 15
ννεθουαβ νζουο δε νζουο πινιωτ̄ ναγων
ετδoci ουος νωουταιοq ντε πινιωτ̄ ναθλγ-
της ουος νχωρι ετενερωαι ναq νιφοου
πιλγιος γεωργιος φα πιερφμευι ετταινουτ
φαι εταφουωνζ ναν εβολ εφcotπ ναζρεν 20
φτ̄ ουος νωουμενριτq ναζρεν νιρωμι εθβε
νεφζβηουι νδικεον εταφταζωου ερατου ναι
δε εθβητου αφερπεμπωα εθρουθαζμεq
εβοyn ενιεμκαζ ννουχαι ντε πΧ̄ ουος
ντεφqαι ha νιφωλζ ΉΕΝ ΠΕΦCΩΜΑ ΕΘΒΕ ΠΧ̄. 25

ΉΕΝ ΝΙΝΙΩΤ ΝΖΥΠΟΜΕΝΗ ΝΕΜ ΝΙΝΙΩΤ ΝΜΕΤ-
 ΧΩΡΙ ΝΕΜ ΟΥΖΗΤ ΕΓΤΟΥΒΗΟΥΤ ΕΓΧΗΚ ΕΒΟΛ
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 ΖΙΤΕΝ ΠΙΝΙΩΤ ΝΉΜΟΜ ΕΤΩΟΠ ΉΕΝ ΠΕΡΖΗΤ
 ΕΒΟΥΝ ΕΦΤ ΝΕΜ ΤΕΡΖΟΤ ΕΤCΑΒΟΥΝ ΝΜΟQ 5
 ΘΑΙ ΕΤΑCΤ ΟΥΤΑΖ ΝΦΤ ΝΚΑΛΩC ΝΖΡΗΙ ΉΕΝ
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 ΠΕΡΟΥΩΨ ΝΜΙΝ ΝΜΟQ ΝΠΑΨΑΙ ΝΝΕΡΧΡΗΜΑ
 ΕΤΩΨ ΝΕΜ ΝΕΡΕΒΙΑΙΚ ΝΕΜ ΤΕΡΝΙΩΤ ΝΜΕΤΡΑ-
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fol. 107. ΑΡΡΑΙ ΝΠΕΡCΤΑΥΡΟC ΑΡΜΩΨΙ ΝCΑ ΠΕΝΟΥC ΙΗC
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 ΒΕ ΦΑΙ ΖΩQ ΑΡΒΙ ΝΠΑΙ ΝΙΩΤ ΝΤΑΙΔΟ ΕΒΟΛ
 ΖΙΤΟΤQ ΝΠΧC ΕΘΒΕ ΦΑΙ ΝΑΡΧΩ ΝΜΟC ΝΑΡ ΠΕ
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 ΝΑΡΒΕΡΒΕΡ ΔΕ ΟΝ ΠΕ ΉΕΝ ΠΙΠΝΑ ΕΘΟΥΑΒ ΕΡΙΡΙ
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 ΝΤΨΥΧΗ. ΟΥΟZ ΝΑΡΨΩΠ ΠΕ ΉΕΝ ΟΥΜΕΤΨΑΜ-
 ΨΕΝΟΥΤ ΟΥΟZ ΝΑΡΟΥΗΟΥ ΕΒΟΛ ΠΕ ΖΑ ΝΙΧΙΝΝΑΥ
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 ΕΤΕΜΜΑΥ ΔΙΨΨΩΟΥ ΕΝΑΤΦΕ. ΕΡΙΡΙ ΝΦΜΕΥΙ
 ΝΠΙΜΑΚΑΡΙΟC ΠΑΥΛΟC ΕΓΧΩ ΝΜΟC ΧΕ ΙCΧΕ
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Δ. ΠΙΜΑ ΕΡΕ ΠΧ̄C ἸΜΟQ ΟΥΟZ ΕQΖΕΜCΙ CΑ ΟΥΪΝΑΜ
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 ΑΝ ΦΗ ΕΘΟΥΑΒ ΧΕ ΟΥΝ ΟΥΟZ ΕΤΤΑΙΗΟΥΤ ἈΛΗ-
 ΘΩC ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΠΙΜΕΛΙΤΩΝ ἸΠΕ ΘΜΕΤ-
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 ΕΡΖΑΛ ἸΜΟQ ΟΥΔΕ ἸΤΕCΕΡΖΑΛ ἸΤΕQΨΥΧΗ
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 ΕQΕΡΖΟ† ΉΑΤΖΗ ἸΦ† ΕQΛΡΕΖ ΕΡΟQ ΕΑ ΠΩC
 ΤΑΧΡΟQ ἸCΑ CΑ ΝΙΒΕΝ ἸΤΑQ ΧΕ ἸΝΕQΚΙΜΩΑ
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 ΓΕΩΡΓΙΟC ΕQCΕΒΤΩΤ ΉΕΝ ΠΕQΖΗΤ ΟΥΟZ ΉΕΝ
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 ΘΡΟΥΕΡ ΒΑΖΑΝΙΖΙΝ ἸΜΟQ ΑQΩΠΙ ἸΧΩΡΙ ΕQΤΑ-
 ΧΗΟΥΤ ΟΥΟZ ΑQΩΠΙ ΕQΤΑΧΡΗΟΥΤ ΕΝΕQΧΑΧΙ
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 ΩΕΛΕΤ ἸΜΗΙ ΟΥΟZ ΕΘΟΥΑΒ ΠΕΝΩC ἸΗC ΠΧ̄C.

¹⁾ Read ΕΤΤΟΥΧΗΟΥΤ.

ΟΥΜΟΝΟΝ ΝΘΟϞ ΝΜΑΓΑΤϞ ΔΝ ΑΛΛΑ ΖΑΝΚΕΜΗΩ
 ΝΨΥΧΗ [ΑΥΙ]ΕΒΙ ΝΠΙΧΛΟΜ ΕΒΟΛΖΙΤΟΤϞ Ν†Ζ
 ΝΡΟΜΠΙ ΕΤΑΓΑΙΤΟϞ ΕΥΕΡΒΑΣΑΝΙΖΙΝ ΝΜΟϞ ΝΑΙ
 ΔΕ ΕΩΩΠ ΝΤΕ ΠΟϞ ΕΡΖΜΟΤ ΝΑΝ ΝΠΕϞΕΜΙ
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 ΕΉΡΗΙ ΕΡΠΡΟΔΡΟΠΙΝ¹⁾ ΝΜΟΙ ΕΘΡΙΤΑΜΩΤΕΝ ΕΖΩΒ 10
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 5. ΩΩ ΟΥΟΖ ϞΤΙΕΡΟϞΟΤ (sic) ΝΗΙ ΕΠΙΖΟΥΟ ΕΘΡΙϞΑΧΙ
 ΕΠΤΑΙΟ ΝΠΙΝΙΩ† ΝΡΕϞΕΡΟϞΩΙΝΙ ΦΗ ΕΤΟΥΕΡΩΛΙ
 ΝΑϞ ΝΦΟΟϞ ΉΕΝ †ΟΙΚΟΥΜΕΝΗ ΤΗΡϞ ΠΙΛΓΙΟϞ
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 ΝΜΟΝ ΦΗ ΕΤΟΝΙ ΝΙΩΑΝΝΗΣ ΠΙΡΕϞ†ΩΜϞ ΟΥΟΖ
 ΟΝ ΉΕΝ ΠΙΤΑΓΜΑ ΤΗΡϞ ΝΤΕ ΝΙΜΑΡΤΥΡΟϞ ΝΜΟΝ 20
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 ΕΖΟΤΕ ΡΩΟΥ ΤΗΡΟΥ ΉΕΝ ΤΑΜΕΤΟΥΡΟ ΕΥΕΜΟΥ†
 ΕΡΟΚ ΤΗΡΟΥ ΧΕ ΓΕΩΡΓΙΟϞ ΠΙΜΕΝΡΙΤ ΝΤΕ Φ†
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 ΝΠΑΝΟΥϞ ΝΕΜ ΘΜΕΤΑϞΘΕΝΗΣ ΝΠΑϞΑΧΙ ΕΤΧΟ-

¹⁾ Read ΕΕΡΠΡΟΤΡΕΠΙΝ.

ΧΕΒ ΧΕ †ΝΑΨΦΟΖ ΑΝ ΕΠΩΙ ἸΝΤΕ ΠΕΨΤΑΙΟ ΕΤΒΟCΙ
 ΝΕΜ ΠΕΨΛΓΩΝ ΕΤCΟΤΠ ΑΛΛΑ †ΕΡΖΥΠΟΜΕΝΙΝ
 ΟΥΟΖ †ΕΡΖΕΛΠΙC ΕΠΩC ΧΕ ΨΝΑΟΥΩΡΠ ΝΗΙ
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¹⁾ Read ΕΤΑQΕΡΖΥΠΟΜΕΝΙΝ.

ρο ἡνιῆσι ἀσια ἡναζραϥ πε ογος ἡτεϥϥαι
 ἡα ζωβ νιβεν ἡεν ογερογος εθεβε χε ωαρε
 περογος ωωπι ἐροϥ ἡζωβ νιβεν ἡεν ογραωι
 ογος ἡπαρε ἡλι ἡζωβ ωταζνο ἡτπροζερεσις
 ετσογτων εθεβε νιῆσι γαρ ἡτε παι μα αϥ- 5
 cov† ναϥ ἡνιὰγαθον ἡτε πιέων εθνηογ ογος
 εθεβε† ζγυπομονη αϥcov† ναϥ ἡπιχλομ ἡατλωμ
 ωα ἐνεζ ἡζρηι ἡεν νιφνογι ογος ωα †νογ
 τενσωκ ἡπικαχι ωα †νογ ὦ ναμενρα† ἡεν
 πιπροοιμιο[ν] ἡπατενω εἱρηι ωα †νογ 10
 ἡνιενκαζ ετταινογτ ἡωογερωφηρι ἡμωογ
 ἡτε πιωωιχ ἡρεϥ† ἐχεν †μετεγσεβης πιαθ-
 λητης ἡμαρτυρος ἡτε πᾶς πιαριος γεωρ-
 ριος. Αγις χε †νογ ἡτενω εἱρωτεν ἡνη
 ετανχαγ εἱρηι νεν νη ἐτενναχοτογ ον 15
 μενενωωγ. Αςωωπι δε ἡεν πχογ ἡααδια-
 nos πινω† ἡνογρο ἡτε νιπερςης ζοταν δε
 ἐταϥβι ἡπιερωωι εθερεγαμονι ἐχεν †οικογ-
 μενη τηρς. Ογος αχος εθεβε πιογρο ἡτγ-
 ρανος ἐτεμμαγ χε αϥωωπι ἡκοσμοκρατωρ 20
 ζιχεν πικοςμος τηρϥ ἀλλα ναϥσωογνογ αν
 πε ἡπιπαντοκρατωρ ἡμνη φη ετζιχεν πιεπ-
 τηρϥ φη ἐταϥ† ναν ἡπαιερωωι ἡπαιρη†
 ογος ἐρε φνιϥι ἡνογον νιβεν ἡεν νεϥχιχ
 ἀλλα ναϥσωογνογ ἡθοϥ πε ἡφιωτ ἡτκακιὰ 25
 τηρς πιαιβολος φη ετερφθονιν ἐπενγενος
 ἡχογ νιβεν. φαι δε ἡεν πχινερεϥναγ
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 ἡεν πικοςμος τηρϥ αϥμοζ ἡχοζ ἡμαωω
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1) Read. ΕΒΟΛΟΥΟΤΕ.

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μῆνι ἔεν ὁμῆ† ἡτφε παῖ ἔτα περμιογῆ νῆμ
 νεφρακτῖν ἐρογῶνι ἐπικοσμος τηρῆ εὔσοπ
 ἔτε φαι πε φη ἔτενερωαῖ ναῖ ἡφοογ ἔεν
 πικοσμος τηρῆ πᾶριος γεωργιος πῖμενριτ
 ἡτε φ† νῆμ νεφᾶγγελοσ νε οὔεβολ πε ἔεν 5

ἱε. τχωρα ἡνικαππατοκιᾶ πωρη ἡπιεπαρχος
 ἡτοσπολις ἐαρεμτον ἡμογ ἡχε περῖωτ εῖροι
 ἡορθοδοξος ἐτσηκ ἐβολ ἡκαλωσ οὔοσ ἀρσωσπ
 ἡπιῶμῆ εῖρεν ἡ† ἡρομπι νῆμ κεσῶνι ἡςζῖμι
 ἡταῖ εὔμογ† ἡνογῖ ἡμωογ χε κασιᾶ †κεογῖ 10
 χε μαθρῶνα νε οὔον οὔνιω† ἡογσιᾶ ῥοπ
 νωογ πε ζαννογβ νῆμ οὔζατ εῖρω οὔοσ
 ζαννεβιακ ἡζωογτ νῆμ ζανβωκι ἡςζῖμι εὔρω
 ἡμαῶω ζαντεβνωογῖ εὔρω ἐπιζογὸ ζαν
 ζῶωρ εὔταιῖογτ ζαννεσωογ ἡμοντογῖῆπι 15
 ἡπλωσ ἡμον φη ἐτὸνι ἡμωογ πε ἔεν †πα-
 λιστινῆ τηρς νῆμ νεσῶω εῖρε τογβακι τηρς
 μεῖ ἡμωογ πε εῶβε νῖνιω† ἡπεῶνανεγ ἔτογῖρι
 ἡμωογ νῆμ οὔον νῖβεν οὔοσ μενεσῶω
 ἀγῶω ἡνογῖεπαρχος ἐτχωρα ἡ†παλιστινῆ 20
 ἡτῶεβῖῶ ἡφῖωτ ἡπᾶριος γεωργιος οὔοσ νε
 οὔμαῖνογ† πε ἔμαῶω πε εῖσῶογνογ ἡπι-
 ταιὸ ἡπιῶμῆ νῆμ ὁμετεγγενῆς ἡνεγιο†
 οὔοσ νε ἡμον ῥωρη ῥοπ ναῖ πε ἔβῆλ
 ἐογῶερι ἡςζῖμι εῖσῆ ἔεν ρομπι σνογ† ἡε- 25
 ζοογ οὔοσ ἔταῖ ἔβῶγν ἔ†πολις ἔεν οὔνιω†

fol. 114. ἡταζῖς εῖσῶω κατὰ πεφρακζῖωμα νῆμ πταιὸ
 ἡτεφμετῖνω† ἀρογῶρπ ἀῖνι ἡπᾶλλογ εῖσογλβ
 πᾶριος γεωργιος ἀῖ†φι ἐρωγ ἡνογῖνω†
 ἡναγ εῖρῖμι εῶβε πῖξινογῶτεβ ἐβολ ἡτε 30

ΠΕΡΙΩΤ ΟΥΟΥ ΜΕΝΕΝΣΩΣ ΑΓΓΕΟ ΕΤΕΡΜΑΥ
 ΕΘΕΡΕΤΗΙΟΥ ΝΑΥ ΝΤΕΡΩΠΙ ΝΑΥ ΝΩΗΡΙ ΟΥΟΥ
 ΝΤΕΡΒΟΚΟΥ ΝΣΤΡΑΤΗΛΑΤΗΣ ΕΧΕΝ ΠΙΜΗΩ ΤΗΡΟΥ
 ΕΘΕΝΕΜΑΟΥ ΟΥΟΥ ΑΣΤΗΙΟΥ ΝΑΥ ΑΓΟΥΩΡΠ ΝΜΟΥ
 ΝΠΟΥΡΟ ΝΕΜ Ρ ΝΜΑΤΟΙ ΝΕΜΑΟΥ ΟΥΟΥ ΑΓΕΒΑΙ 5
 ΕΡΑΤΟΥ ΝΠΟΥΡΟ ΕΓΤΑΜΟΥ ΕΠΕΡΤΑΙΟ ΝΕΜ ΘΕ-
 ΤΕΥΓΕΝΗΣ ΝΝΕΡΙΟΥ ΠΟΥΡΟ ΔΕ ΕΤΑΓΩΩ ΝΝΙΣ-
 ΒΑΙ ΑΓΡΑΩΙ ΝΜΑΩΩ ΕΞΗΡΗ ΖΙΧΕΝ ΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΟΥΟΥ ΠΑΙΡΗΤ ΑΓΒΟΚΟΥ ΝΣΤΡΑΤΗΛΑ-
 ΤΗΣ ΖΙΧΕΝ Ε ΝΩΟ ΝΜΑΤΟΙ ΟΥΟΥ ΑΓΕΒΑΙ ΝΠΕΡ- 10
 ΡΑΝ ΕΘΕΡΕΒΙ ΝΓ ΝΩΟ ΝΝΟΜΙΣΜΑ ΚΑΤΑ ΑΒΟΤ
 ΧΩΡΙΣ ΝΕΓΔΗΜΟΣΙΟΝ ΕΤΑΥΧΑΥ ΝΑΥ ΕΒΟΛ ΟΥΟΥ
 ΑΓΟΥΩΡΠΟΥ ΩΑ ΠΙΕΠΑΡΧΟΣ ΒΕΝ ΟΥΝΙΩΤ ΝΦΟΒΟΣ
 17. ΝΒΑΣΙΛΙΚΟΝ ΟΥΟΥ ΕΤΑΓΙ ΕΒΟΥΝ ΕΠΕΡΗΙ Α ΤΠΟ-
 ΛΙΣ ΤΗΡΣ ΝΕΜ ΠΙΕΠΑΡΧΟΙ ΕΒΟΛ ΒΑΧΩΟΥ ΟΥΟΥ 15
 ΑΥΟΛΟΥ ΕΒΟΥΝ ΕΠΕΡΗΙ ΒΕΝ ΟΥΝΙΩΤ ΝΡΑΩΙ
 ΕΠΕΡΡΑΣΤ ΔΕ Α ΤΕΡΜΑΥ ΣΩΡ ΕΒΟΛ ΝΝΟΥΝΙΩΤ
 ΝΑΡΙΣΤΟΝ ΝΤΠΟΛΙΣ ΤΗΡΣ ΝΙΡΑΜΑΟ ΝΕΜ ΝΙΖΗΚΙ
 ΕΥΣΟΠ ΝΙΖΩΟΥΤ ΝΕΜ ΝΙΖΙΟΜΙ ΝΙΚΟΥΧΙ ΝΕΜ
 ΝΙΝΙΩΤ ΟΥΟΥ ΑΣΣΩΡ ΕΒΟΛ ΝΝΟΥΜΗΩ ΝΧΡΗΜΑ 20
 ΝΑΩΩΟΥ ΝΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟΣ ΜΕΝΕΝΣΩΣ
 ΑΣΘΩΖΕΜ ΝΠΙΕΠΑΡΧΟΣ ΝΕΜ ΠΕΡΜΗΩ ΤΗΡΟΥ
 ΟΥΟΥ ΑΣΙΡΙ ΕΡΩΟΥ ΝΝΟΥΝΙΩΤ ΝΝΑΡΙΣΤΟΝ ΝΓ
 ΝΝΕΖΟΟΥ ΠΙΕΠΑΡΧΟΣ ΑΓΕΒΑΙ ΝΠΙΛΓΙΟΣ ΓΕΩΡ-
 ΓΙΟΣ ΝΩΗΡΙ ΝΑΥ ΝΕΜ ΚΛΗΡΟΝΟΜΟΣ ΝΠΕΤΕΝΤΑΟΥ 25
 ΤΗΡΟΥ ΟΥΟΥ ΑΓΩΠ ΔΕ ΝΤΕΡΩΕΡΙ ΝΑΥ ΕΥΣΖΙΜΙ
 ΟΥΟΥ ΑΓΑΙΟΥ ΟΝ ΝΩΤ ΖΙΧΕΝ ΠΕΡΗΙ ΤΗΡΟΥ ΟΥΟΥ
 ΝΑΥΧΗ ΝΕΜΑΟΥ ΖΙΧΕΝ ΝΙΕΖΒΗΟΥΙ ΝΤΕ ΤΜΕΤΟΥΡΟ
 ΟΥΟΥ ΝΑΥΩΟΠ ΝΕΜΑΟΥ ΠΕ ΩΑ ΠΧΩΚ ΕΒΟΛ ΝΤ
 ΝΡΟΜΠΙ ΝΕΖΟΟΥ ΠΕ ΕΤΑΓΧΟΚ Κ ΔΕ ΝΡΟΜΠΙ 30

ἤχε πἰλγιοϑ ρεωργιοϑ οὐοϑ ἀϑωωπι ἤχωρι
ἤδηνατοϑ εϑχορ ἤμαωω πε ϑωϑδε ἤτεϑ-
ωωπι ἤπολεμαρχοϑ ἕεν πιπολεμοϑ νε
ἤμον ϑλι πε ἕεν νιὰριθμοϑ τηροϑ πε ἤμα-

fol. 115. τοι εϑθενθωντ ἔροϑ ἕεν †χομ νεμ †μετ. 5
βερι οὐοϑ ναρε πιϑμοτ ἤτε φ† ωοπ νεμαϑ
πε οὐοϑ ναϑ† ϑαι νεμ χομ ναϑ πε ϑωϑδε
νη εθναϑ ἔροϑ ἤτοϑερωφῆρι ἔϑρη ϑιχεν
τεϑχομ νεμ τεϑμετβερι οὐοϑ ἔωωπι ἤτεϑ-
ϑωλ ἔπιπολεμοϑ ναϑοι ἤϑο† πε ἤνη εθναϑ 10
ἔροϑ νεμ νη εθτοϑβηϑ οὐοϑ ωαρε πεϑϑο
ϑωλ ἔβοϑν πε ἤπεμεθ ἔβολ ἤ†παρβολῆ¹
(sic) ἤτε νεϑϑαχι ἔρε τεϑϑῆϑι θοκεμ ἕεν
τεϑϑιχ εϑχω ἤμοϑ νωοϑ χε ἄνοκ πε ρεωρ-
γιοϑ πιμελιτων ιϑ ϑῆππε δι ϑαρωτεν ἕεν 15
οϑχωντ οὐοϑ ἕεν †τοϑνοϑ ωαρε νοϑϑοπλον
ἤμιωι ϑει ἔβολ ἕεν νοϑϑιχ οὐοϑ παρη†
ωαϑωαιρι ἔρωοϑ τηροϑ ἤτεϑωλι ἤνοϑωωλ
ἄπλωϑ ναρε πῶϑ χη νεμαϑ πε ἕεν νεϑ-
μωιτ τηροϑ πε πἰλγιοϑ δε ἔταϑχωκ ἤ κ̄ 20
ἤρομπι ἔβολ ἄ πιἔπαρχοϑ ϑιρωοϑω ἔροϑ εθ-
ρεϑῖρι ἤπεϑϑοπ νεμ τεϑωερι οὐοϑ ναϑἔμι
ἀν ρω πε χε ἔρε πḄϑ ρωιϑ ἔροϑ ναϑ ἤνοϑ-
πατωελετ εϑτοϑβηοϑτ ἤπαρθενοϑ οὐοϑ ἔτι
ἰθ. εϑμοκμεκ ἤναι ἕεν πεϑϑῆτ ἤχε πιἔπαρ- 25
χοϑ ἔαϑἤτον ἤμοϑ ἕεν πῶϑ ἀϑϑωϑπ ἤφῆ
ἔτενταϑ τηρϑ ἤπιμακαριοϑ ρεωργιοϑ πε
οὐοϑ ἄ φ† πἰλγαθοϑ οϑωω ἔϑωκ ωαροϑ

1) Read παρεμβολῆ.

ἡΠΑΙ ΝΙΩΤ ἡΔΗΝΑΤΟΣ ἡΠΑΙΡΗΤ ΖΙΝΑ ἡΤΕ
 ΠΕΡΑΝ ΕΘΟΥΑΒ ΔΙΩΟΥ ἡΒΡΗΙ ἡΒΗΤΩ ΟΥΟΣ ΠΑΙ-
 ΡΗΤ ΑΦΕΡΕ ΠΑΙ ΣΟΒΝΙ ΦΑΙ ΕΤΣΟΥΤΩΝ ἡ ΕΧΕΝ
 ΠΕΡΖΗΤ ΕΡΧΩ ἡΜΟΣ ΧΕ ΙΣ ΖΗΠΠΕ ΔΙΣΩΤΕΜ ΧΕ
 ἡ ΔΑΔΙΛΝΟΣ ΠΟΥΡΟ ΘΩΟΥΤ ἡΚΕΜΗΩ ἡΝΟΥΡΟ 5
 ΝΕΜΑΩ ἡΕΝ ΣΟΡ ΤΒΑΚΙ ΕΘΒΕ ΝΙΘΩΩ ἡΤΕ ΠΙ-
 ΚΟΣΜΟΣ ΤΝΑΤΩΝΤ ἡΤΑΒΙ ΝΗΙ ἡΖΑΝΤΑΙΟ ΝΕΜ
 ΖΑΝΧΡΗΜΑ ἡΤΑΖΩΛ ΨΑΡΩΟΥ ἡΤΑΤΗΙΤΟΥ
 ΝΩΟΥ ΟΥΟΣ ἡΤΑΕΡΕΤΙΝ ἡΜΩΟΥ ΕΘΡΟΥΑΙΤ
 ἡΕΠΑΡΧΟΣ ΕΦΜΑ ἡΝΑΙΟΤ ΕΤΑΥΣΙΝΙ ΣΑΤΟΤΩ 10
 ΑΩΤΩΝΩ ΑΩΒΙ ἡΖΑΝΧΡΗΜΑ ΕΥΟΩ ΝΕΜ ΟΥΜΗΩ
 ἡΤΑΙΟ ΟΥΟΣ ΑΩΤΑΛΩΟΥ ΕΟΥΧΟΙ ἡΘΟΩ ΝΕΜ
 ΝΕΩΕΒΙΑΙΚ ΟΥΟΣ ΑΩΖΩΛ ΨΑ ΝΙΟΥΡΩΟΥ ΕΤΑΩ-
 ΦΟΣ ΔΕ ΕΡΩΟΥ ἡΧΕ ΠΙΛΓΙΟΣ ΑΩΧΩ ἡΝΕΩΛ-
 fol. 116. ΛΩΟΥΙ ἡΕΝ ΠΙΧΟΙ ΝΕΜ ΤΖΥΛΗ ΤΗΡΣ ΟΥΟΣ 15
 ΠΑΙΡΗΤ ΑΩΙ ΕΠΩΩΙ ΕΘΡΕΩΕΡΑΠΑΝΤΑΝ ΕΝΙΟΥ-
 ΡΩΟΥ ἡΩΟΡΠ ΟΥΟΣ ΕΤΑΩΕΡΑΠΑΝΤΑΝ ΕΔΑΔΙΛ-
 ΝΟΣ ΠΙΛΝΟΜΟΣ ΟΥΟΣ ΑΩΝΑΥ ΕΝΙΙΔΩΛΟΝ ἡΠΕΩ-
 ἡΘΟ ΕΒΟΛ ΕΡΕ ΝΙΡΩΜΙ ΤΑΛΕ ΘΥΣΙΑ ΝΩΟΥ ΕΠ-
 ΨΩΩΙ ἡΕΝ ΟΥΝΙΩΤ ἡΣΠΟΥΔΗ ΑΩΤΩΜΤ ἡΕΝ 20
 ΠΕΡΖΗΤ ΤΗΡΩ ΠΕ ἡΝΟΥΝΙΩΤ ἡΝΑΥ ΟΥΟΣ ΠΕ-
 ΧΑΩ ἡΕΝ ΝΕΩΜΕΥΙ ΧΕ ΟΥΕΡΟΙ ΤΝΟΥ ΠΕ ΕΤΑΙΧΩ
 ἡΠΑΝΙ ἡΣΩΙ ΝΕΜ ΤΑΣΑΙΕ ἡΠΟΛΙΣ ἡΜΑΙΧΡΕ
 ΘΑΙ ΕΤΟΥΨΕΜΩΙ ἡΒΗΤΣ ἡΠΩΕ ἡΤΦΕ ΝΕΜ ΠΙ-
 ΚΑΖΙ ἡΠΙΕΖΟΟΥ ΝΕΜ ΠΙΕΧΩΡΩ ἡΤΑΙ ΨΑ ΝΑΙ 25
 ΠΑΡΑΝΟΜΟΣ ΕΤΩΩΟΥ ΝΑΙ ΕΤΑΥΧΩ ἡΣΩΟΥ
 ἡΠΩΕ ΑΥΨΕΜΩΙ ἡΠΣΑΔΑΝΑΣ ΙΕ ΟΥ ΕΡΟΙ ΡΩ
 ΠΕ ΧΕ ἡΤΑΚΩΤ ἡΣΑ ΟΥΜΕΤΚΟΜΗΣ ἡΤΟΤΟΥ
 ἡΝΑΙ ΑΘΝΟΥΤ ἡΠΑΡΑΝΟΜΟΣ. ΑΝΑΘΕΜΑ ἡΝΑΙ
 ΠΑΡΑΝΟΜΟΣ ΝΑΙ ΕΤΣΩ ΝΕΜ ΤΟΥΜΕΤΟΥΡΟ 30

ΝΕΜΩΟΥ ΦΑΙ ΕΘΝΑΣΙΝΙ ἸΠΑΤΕ ΕΣΚΙ ΨΩΠΙ ΟΥΟΣ
ΑΙΕΜΙ ΧΕ ΠΩΣ ΠΕΤΝΑΨΟΠΤ ἘΡΟQ ΤΝΑΚΩ† ἸΝΣΑ
ΜΕΤΟΥΡΟ ΑΝΟΚ ΑΝ ἸΤΕ ΠΑΙ ΚΟΣΜΟΣ ΕΘΝΑΤΑ-
ΚΟ ΑΛΛΑ ΔΙΝΑΚΩ† ἸΝΣΑ ΤΜΕΤΟΥΡΟ ἸΠΑΩΣ
ἸΗΣ ΠΧΣ ΘΑΙ ΕΘΜΕΝ [sic] ἘΒΟΛ ΨΑ ἘΝΕΖ ΤΝΑΤΑΣ- 5

ΚΛ. ΘΟΙ ΑΝ ΧΕ ἘΤΑΠΟΛΙΣ ΨΑ ΤΑΜΑΥ ΤΝΟΥ ΔΕΩΣ
ΚΑΤΑ ΠΑΩΝΗ^ς ΉΕΝ ΠΑΙ ΚΟΣΜΟΣ ΑΛΛΑ ΤΕΡΖΕΛ-
ΠΙΣ ἘΠΑΩΣ ἸΗΣ ΠΧΣ ΘΑΙ¹ ΕΤΜΗΝ ἘΒΟΛ ΨΑ ἘΝΕΖ
ΧΕ ΨΝΑ† ΧΟΜ ΝΗΙ ΉΕΝ ΤΕΨΜΕΤΑΓΑΘΟΣ ἸΤΑ-
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ΧΑΥ ΉΕΝ ΠΙΕΜΖΑΥ ἸΤΕ ΝΑΙΟ† ἘΤΑΥΕΝΚΟΤ
ΟΥΟΣ ἘΤΑΨΚΗΝ ΕΨΕΡΜΕΛΕΤΑΝ ΉΕΝ ΝΑΙ ΉΕΝ
ΠΕΨΖΗΤ ΟΥΟΣ ΑΨΤΑΣΘΟQ ἘΠΙΧΟΙ ΨΑ ΝΕΨΕΒΙΑΙΚ
ΑΨΤΑΜΩΟΥ ἘΖΩΒ ΝΙΒΕΝ ΕΤΉΕΝ ΠΕΨΖΗΤ ἸΘΩΟΥ 15
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ΠΑΙΡΗ† ΠΕΤΨΟΠ ΜΑΡΕΝΤΑΣΘΟΝ ἘΤΕΝΠΟΛΙΣ
ΝΕΜ ΠΙΧΟΙ ΟΥΟΣ ἸΠΕΡ ΧΑ ΖΛΙ ΕΜΙ ἘΡΟΝ ΧΕ
ΕΤΑΝΙ ἘΠΑΙ ΜΑ ΕΘΒΕ ΟΥ ΟΥΟΣ ΠΕΧΕ ΠΙΛΓΙΟΣ
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ΘΟΙ ἘΠΑΝΙ ΟΥΟΣ ἸΝΑΝΑΥ ἘΠΖΟ ἸΤΑΜΑΥ ἸΚΕ-
ΣΟΠ ΑΛΛΑ ΔΙΝΑΜΟΥ ἸΠΑΙ ΜΑ ΖΙΧΕΝ ΠΙΡΑΝ
ΕΘΟΥΑΒ ἸΤΕ ΠΑΩΣ ἸΗΣ ΠΧΣ ΠΟΥΡΟ ἸΤΨΕ ΝΕΜ
ΠΚΑΖΙ ΝΕΜ ΝΗΕΤΣΑΠΕΣΗΤ ἸΠΚΑΖΙ ΠΩΣ Ἰ†Κ-
ΤΗΣΙΣ ΤΗΡΣ ΤΝΟΥ ΧΕ ΟΙ ΝΩΤΕΝ ἸΤΟΤ ἸΤΕΤΕ- 25
ΝΕΥΛΕΥΘΕΡΙÀ ἸΤΕΤΕΝΜΕΤΡΕΜΖΕ ΟΥΟΣ ΩΡΚ ΝΗΙ
ἸΨ† ΠΙΠΑΝΤΟΚΡΑΤΩΡ ἸΜΗΙ ΧΕ ἸΝΕΤΕΝΚΕΤ-

fol. 117. ΘΗΝΟΥ ΨΑ ΠΑΝΙ ἸΚΕΣΟΠ ἘΤΙ ΕΙΟΝΗ^ς ΜΗΠΩΣ

¹) Read. ΦΑΙ.

ΝΤΕ ΤΑΜΑΥ ΝΕΜ ΝΑΣΗΝΟΥ ΕΜΙ ΕΠΑΩΙΝΙ ΝΤΟΥΕΝ
 ΠΟΥΜΟΥ ΝΩΟΥ ΝΜΑΥΑΤΟΥ ΔΛΛΑ ΒΙ ΝΩΤΕΝ
 ΝΝΟΥΜΕΤΡΕΜΖΕ ΟΥΟΣ ΑΛΙΟΥΙ ΝΩΤΕΝ ΝΓ†
 ΝΛΙΤΡΑ ΝΝΟΥΒ ΝΦΟΥΑΙ ΦΟΥΑΙ ΝΜΩΤΕΝ ΝΕΜ
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¹) Sic; read ΚΟΥΟΝQ.

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¹) Read ΕΤΕΝΟΥΚ.

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ἄνοκ οὔχρηστηλνος ἠπαρρησιὰ εἰναζτ
 ἐπαῶε ἰηε πᾶε φη ἐτεζνωτεν ἄριτq νηι
 Νιογρwoy δε ἐταγcωτεμ ἐβολζιτοτq xε
 οὔμελιτων πε ἠκαπατοκος οὔo2 xε πωηρι
 πε ἠπινιωτ ἠἐπαρχος cατοτοy ἀγενζογp 5
 πεxωoy ηαq βεν ζανcαχι ἠκολακιὰ xε πι-
 βελωpι ἠνέμι οὔν ἐπεκταὶδ nem ἠμετεy-
 rennc ἠνεκιοτ †noy xε ἠμοy cωτεμ ἠcων
 οὔo2 μαρε πεncοbνι pανακ ἠριωoyωoyω
 ἠνινοyτ ἠρεqδpο ζινα ἠτεκbὶ ἐβολ ζιτοτοy 10
 οὔμονον ἠμετεπαρχος ἠνεκιοτ ἀλλὰ τεn-
 ηααιτ κ ἠζγpoyμενος ζιxεν πικocμoc τηpq
 εycoπ οὔo2 μεnenca νιογpwoy ἠθoκ πε ζινα
 ηη ἐτεκοyαωoy ἠτεκbοκοy ἠκομnc βεν νιἐ-
 παρχια τηpoy ἠτε πικocμoc τηpq οὔo2 15
 ἠτοyωopi ἠxε νιζγpεμων nem νιζγpoyμενος
 nem νιδoyζ βα πεκἠμαζι βεν ηαι νιβεν
 Δqepoyῶ ἠxε πιἠμη eqxω ἠμoc xε q2woy
 ἠμαωω ἠxε παι cobνι ἠτωτεν φαι ετbὶ
 ἐπτακο nemωτεν πλην ματαμοι ὦ νιἠνομoc 20
 xε νιμ ἠνοyτ ἠτωτεν ἐρετενοyωω ἐθpιωωτ
 fol. 122: ηαq οὔo2 ἀqepoyῶ ἠxε δαδιἠνος xε εnoyωω
 γεωpγioc ἐθpeκωωτ ἠπιαπολλων φη ἐταqὶωι
 ἠτφε Δqepoyῶ ἠxε πιμακαpιoc xε icxε πια-
 πολλων πε ἐταqὶωι ἠτφε ω πογpο iε καλωc 25
 ακμοyτ ἐpoy xε noyτ οὔo2 icxε ποcιτων πε
 ἐταqταxpo ἠπικαζι iε παι κεoyαι οὔnoyτ οη
 πε κωπι ηη ὦ πιαθnoyτ ετcoq πιαpακων ετ-
 βεν φnoyη εκμοyτ ἐ ται θoyωτ ἠδεμων
 ετbἠβem xε noyτ Δnoκ δε εθbητκ ηη 30

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 CΟQ ΘΗ ἸΤΟΥΜΟΥ† ἸΡΟΣ ΧΕ †ΜΕΤΙΛ ΟΥΟZ ΑC-
 ΜΙCΙ ἸCΑΡΑΦΙΝ ἸΡΕQ† ΉΕΝ ΦΙΟΜ ΝΑΙ ΔΕ ΕΘΒΕ
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 ΖΙΩΤQ ΟΥΟZ ΑQΘΡΟΥΉΟΚQ ἸΝΟΥΠΕΡΙCΩΜΑ
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 ἸΡΟΜΠΙ ΠΕ ΝΕΜ P̄ ἸΛΒΟΤ ΝΕ CΟΥΑΙ ἸΦΑΡ-

1) Sic; read. ἸΝΑΙ.

ΜΟΥΘΙ ΠΕ ΠΙΩΟΡΠ ἸΕΖΟΥ ἘΤΑΥΕΡΒΑΣΑΝΙΖΙΝ
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 ἸΗΣΕ ΠΙΜΑΚΑΡΙΟΣ ΒΕΝ ΝΑΙ ΕΡΒΟΤ ΕΤΒΟCΙ ἸΠΑΙ 5
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 ΤΟΙ ἸΡΩΟΥ ΩΑΤΕ ΠΕΡΛΑΝΚΕΦΑΛΟΣ ΩΟΥΔ ἸΒΟΛ
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 ΠΕ ΟΥΟΣ ΠΑΛΙΝ ΟΝ ΑΦΕΡΟΥΙΝΙ ἸΖΑΝΘΟΚ ἸΒΕ-
 ΝΙΠΙ ΟΥΟΣ ΝΑΥΟΙ ἸΡΩΩ (sic) ἸΒΑΩΟΥΡ ΟΥΟΣ
 ΑΦΕΡΟΥΕΡ ΠΕΡΩΜΑ ἸΦΩΒ ΦΩΒ ἸΒΗΤΟΥ ΟΥΟΣ 20
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 ΖΕΜΧ ἸΝΑΠΑΣ ΟΥΟΣ ἸΣΕΦΟΝΟΥ ΖΙΧΕΝ ΝΕΦΕΡ-
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 ἸΦΩΙ ΩΑΤΕ ΝΕΡΚΑΣ ΦΩΧΙ ΖΕΙ ΖΙΧΕΝ ΠΚΑΖΙ
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 ΕΦΟΙ ἸΑΤΕΜΙ ΟΥΟΣ ἸΣΕΔΛΩ ἸΠΩΤΕΚΟ ΟΥΟΣ 30

ἡαρε γανμῆω πε ἕεν ἡι ἐτὸς ἐρατοῦ
 ἡπιέροοῦ ἐτεμμάγ εὔριμι εἴβε πσαι ἡτε
 τεγζγλῆκιά νεν τεγμετβερί οὔος ἡαῦσω
 ἡμος ἡνογερνοῦ πε σε ω νεν ἡμετσαιῖ
 ἡπαι ἡλοῦ ἡμελιτων νεν πθορῳρεω ἡπερ 5
 σωμα ἐτταῖνοῦτ ἐτα ἡαι παρἄνομος τακοῦ
 ἡπαι ρητῖ ἕεν ἡαι βασανος ἐτῆοσι ἡπαι ρητῖ
 ἐταῦἐνοῦ ἐχωρ ἕεν παι ἐχωρς οὔος ἐταῦ-
 ζωλ ἐνοῦῃ ἡαῦσω ἡμος πε ἡνογζιὸμι νεν
 νογῳηρι σε ἡλῆθως ἡἡαῦ ἕεν νενβαλ 10
 ἡφοοῦ ἡἡαῳ ἡρητῖ νεν αῳ ἡςμοτ σχεδεον¹
 ἡαρε τῖβακι τηρς φiri ἐροῦ πε ἡπιέχωρς
 τηρς ἐτεμμάγ [Δ]σωπι δε ἕεν τῖαῳ
 ἡπιέχωρς ἀφογονςζ ἑροῦ ἕεν πῖωτεκο ἡσε

fol. 124. οὔαγγελος ἡνογῳῃνι οὔος οὔνιῳτῖ ἡμονμεν 15
 ἀφωπι ζωσδε ἡτε τῖβακι κιμ ῳα νεσcent
 οὔος ις πῶς ἀφὶ ἐβοῦν ἐπῖωτεκο νεν
 γανῡανῶβα² ἡἡαγγελος εὔογἄβ ἡταῦ οὔος
 ἡ πῖμα τηρς μοζ ἐβολ ἕεν οὔςθοῖνοῦρι
 ἐτσοτπ ἡμαῳ οὔος ἡ πῶς μοῦτῖ ἐροῦ 20
 ἡπαιρητῖ ἐχω ἡμος σε παμενριτ γεωργιος
 τῳνκ ἐπῳι ἐκενκοτ οὔος ἐκογος ἡμον ζλι
 ἡτακο ῳοπ ἡμοκ ἕεν τῖοῦνοῦ ἀφροςζ
 ἐπῳι ἡμον ζλι ἡεμκαζ ῳοπ ἕεν περσωμα
 ἐπττηρς ἡλλα ἡαροι ἡφρητῖ ἡνοῦαι ἐταῦ- 25
 τῳη ἑβολῆεν οὔλριστον ἡνογρο οὔος ἐταῦ-
 ζιτῖ ἐπεсит ἀφογῳῳτ ἡπῶς παρητῖ ἀγαμονι

1) Sic; read. σΧΕΔΟΝ(?)

2) Sic; read γΑΝΑΝΑΝΘΒΑ.

ἴμοϛ ἀϛτοϛονϛϛ' οϛοϛ ἀϛεραϛπαζεϛϛε
 ἴμοϛ οϛοϛ ἀϛϛιοϛὶ ἵτεϛϛιϛ ϛιϛεν πεϛϛωμα
 τηρϛ ἀϛμαϛϛ ἵϛομ οϛοϛ πεϛαϛ ναϛ ϛε ϛεμ
 νομ† οϛοϛ βροῖμοϛ παμενριτ ἄνοϛ †ωοπ
 μεμαϛ ωατεκ†ωπι ἵναι οϛρωοϛ ἵανομοϛ 5
 †ωρκ ἴμοι ἴμιν ἴμοι ὦ γεωργιοϛ παμενριτ
 ϛε ἴφρη† ἵπε οϛον τωνϛ ἅεν νιμιϛι ἵτε
 νιϛιὸμ ἑνααϛ εἰωαννηϛ πιρεϛ†ωμϛ παίρη†
 νε οϛον ωωπι ἅεν νιμαρτϛροϛ εϛθενεωντ
 ἐροϛ οϛοϛ νε οϛον ωωπι εϛὸμ ἴμοϛ ωα 10
 ἐνεϛ ιϛ ϛηππε ϛναερ̄ ἵρομπι εϛερβαϛα-
 νιϛιν ἴμοϛ ἵϛε παι ὀ ἵνοϛρο ἵανομοϛ
 ϛναερ ϛανμηω ἵϛομ οϛοϛ ϛναμοϛ ἵ ἱ
 ἵϛοπ οϛοϛ †νατοϛνοϛκ οϛοϛ ἅεν πιμαϛϛ
 ἵϛοπ †νηοϛ ωαροϛ ϛιϛεν οϛβηπι ἵνοϛωινι 15
 νεμ νιταγμα ἵεπωρανιον νεμ νιπροφητηϛ
 νεμ νιαποϛτολοϛ νεμ νιἀριοϛ ἵμαρτϛροϛ
 οϛοϛ ἵταβι ἵ†παραθενκι ἐταιδαλοϛ ἐροϛ
 ἐταϛκην δε εϛϛω ἵναι ναϛ ἵϛε πιϛωτηρ
 ἀϛ† ἵ†ϛιρηνη ναϛ οϛοϛ ἀϛμαϛϛ ἵραωι 20
 τηρϛ Δϛϛωλ ἐπωωι ἐνιφνοϛὶ νεμ νε-
 ϛαγγελοϛ ναρε πιμακαριοϛ ϛομϛ ἵϛωϛ πε
 οϛοϛ ἀϛωωπι ἵϛε πιϛμη εϛραωι ἵμαωω
 εϛϛμοϛ ἐφ† ωατε πι(οϛ)ωινι ωαι εϛβε νη
 ἐτα πῶϛ ϛοτοϛ ναϛ ἑτα ωωρπ δε ωωπι 25
 ἀϛερκελεϛὶν ἵϛε πιἀνομοϛ ἵνοϛρο νεμ νη
 εϛνεμαϛ εϛροϛϛωλ ἐπιωτεκο οϛοϛ ἵτοϛναϛ
 ϛε πιϛμη ονῃ ωαν ἵμον οϛοϛ ἐταϛοϛων

1) Sic; read. ἀϛτοϛνοϛϛ.

fol. 125. ΔΕ Ἰφρω Ἰπιωτεκο ἀγναγ ἐπιαγιος ἐφὸρι
 ἐρατq ἐπιωωληλ (sic) ναρε περζο ἐρογωινι
 Ἰφρητ Ἰφρη ογος ἀγερωφηρι Ἰμαωω ἀγ-
 βοσι ἀγταμε νιογρωογ ἐζωβ νιβεν ογος
 ἀγογλζσαζνι ἐθογῆνq ἐχεν πιβημα ογος 5
 ἔεν πχινθορογῆνq ΔΕ ναρχω Ἰμος πε χε
 πανογτ πανογτ ματζοηκ ἐροι εθε ογ πα-
 νογτ ἐκναχατ Ἰσωκ πανογτ Ἰωσ Ἰμοκ
 ἐπχινναζμετ ἐταγφορ ΔΕ ἐπιβημα πεχαq χε
 πιβημα πιβημα αὶ ζαροκ οη Ἰθοκ νεμ νεκ 10
 (sic) πεκλπολλων ἀνοκ ζω νεμ παῶς Ἰης πῶς
 ἐταγναγ ΔΕ ἐροq Ἰχε νιὰνομος ἀγερωφηρι
 πεχωογ ναρ χε εθε ογ Ἰμον ζλι Ἰπετζωογ
 ωοπ Ἰμοκ ἀη ω γεωργιος ογος νιμ πε ἐταq
 ταλβοκ πεχε πιῶμη νωογ χε τετενεμπωα 15
 Ἰωωτεν ἀη ὦ νιὰνομος ἐσωτεμ ἐφραν
 Ἰφηἐταqταλβοι ἔεν νετενμαωχ ἐτζωογ
 τοτε ἀγχωντ ἔεν ογῆνβον (sic) ἀγερκελεγῖν
 ἐθογῶλκ ἐβολ Ἰπιὰγιος ἸᾶἸωμογ ἐγῶσι
 ογος Ἰσετ ναρ Ἰ γ Ἰταγρεὰ ἔεν περσοι 20
 ογος Ἰσεφονζq ογος Ἰσετ ναρ Ἰκε γ Ἰτεq-
 μεχι παρητ Ἰ νεqσαρζ φοτφετ¹⁾ ογος ἀγζει
 ζιχεν πικαζι Ἰκογχ κογχι ογος ναρε περ-
 νοq σωκ Ἰφρητ Ἰνογμωογ παρητ ἀq-
 ρογῖνι Ἰνογκονιὰ Ἰατωωμε ογος Ἰσεταλοq 25
 ζιχεν περσωμα ογος ἀqθογφων Ἰνογζεμχ
 νεμ ογῶην ζιχεν περσωμα ογος ἀqθογ-
 ρωις ἐροq ἔεν πιωτεκο Ἰχε ἡ Ἰματοι νεμ

¹⁾ For φοτζφετζ.

Ε̅ ΉΘΡΙΒΟΥΝΟΣ ΨΑ ΠΕΦΡΑΣΤ ΠΙΜΑΚΑΡΙΟΣ ΔΕ
 Α̅ ΠΙΧΡΩΜ ΝΕΖΣΙ ΉΕΝ ΠΕΦΣΩΜΑ ΤΗΡΕ ΟΥΟΣ
 ΑΓΉΙΣΙ ΉΜΑΨΩ ΠΕ Α̅ ΠΩΤ̅ ΙΗΤ̅ ΝΑΥ ΕΠΕΦΜΙΚΑΖ
 ΞΕ ΟΥΝΙ ΝΑΦΩΞΕΜΣΟΜ ΑΝ ΠΕ Ε̅ΣΑΧΙ ΕΠΤΗΡΕ
 ΑΓΙ̅ ΕΠΕΣΗΤ̅ Ε̅ΒΟΛΉΕΝ ΠΙΜΑ ΕΤΒΟΣΙ ΉΤΕ ΤΦΕ 5
 ΉΞΕ ΠΕΝΩΤ̅ ΙΗΤ̅ ΠΧΤ̅ ΟΥΟΣ ΑΓΣΑΧΙ ΝΕΜΑΦ ΕΦΣΩ-
 ΉΜΟΣ ΞΕ ΛΙΒΕΡΟΚ ΉΘΟΚ ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ
 ΤΩΝΚ Ε̅ΒΟΛ ΉΕΝ ΝΕΚΉΙΣΙ ΤΗΡΟΥ ΞΕΜΣΟΜ ΞΕ
 ΑΝΟΚ Τ̅ΨΟΠ ΝΕΜΑΚ ΟΥΟΣ ΑΓΤΩΝΕΨ ΉΞΕ ΠΙΘΜΗ
 Α̅ ΠΩΤ̅ ΖΙΟΥΓΙ̅ ΉΤΕΦΧΙΧ ΖΙΞΕΝ ΠΕΦΣΩΜΑ ΤΗΡΕ 10
 ΑΓΤΑΛΒΟΕ ΟΥΟΣ ΑΓΤ̅ ΝΑΦ ΉΤ̅ΖΗΡΗΝΗ (sic) ΑΓ-
 ΖΩΛ Ε̅ΠΨΩΙ Ε̅ΝΙΦΗΟΥΓΙ̅ ΉΕΝ ΟΥΩΟΥ ΝΕΜ ΟΥΤΑΙΟ
 ΠΙΜΑΚΑΡΙΟΣ ΔΕ ΝΑΦΧΗ ΉΕΝ ΠΙΨΤΕΚΟ ΠΕ ΕΦΕΡ-
 ΨΑΛΙΝ ΨΑΤΕ ΠΙΟΥΩΙΝΙ ΨΑΙ ΝΙΜΑΤΟΙ ΔΕ ΕΤΡΩΙΣ
 Ε̅ΡΟΦ ΝΕΜ ΝΙΘΡΟΥΒΟΥΝΟΣ¹ Ε̅ΤΑΥΝΑΥ Ε̅ΦΗ Ε̅ΤΑΦ- 15
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 ΑΥΤΑΜΕ ΝΙΟΥΡΩΟΥ ΠΕΞΕ ΠΟΥΡΟ ΔΑΔΙΛΝΟΣ ΞΕ
 ΓΕΩΡΓΙΟΣ ΟΥΣΑΉ ΉΜΑΓΟΣ ΠΕ ΑΛΛΑ Τ̅ΝΑΣΩΤΕΜ
 Ε̅ΡΟΦ ΑΝ ΉΚΕΣΟΠ ΨΑΝΤΑΙΝΙ ΉΝΟΥΣΑΉ ΉΜΑ-
 ΓΟΣ ΕΦΟΥΟΤ̅ Ε̅ΡΟΚ² ΣΑΤΟΤΕΨ ΑΓΖΕΜΣΙ ΑΓΣΉΛΙ 20
 ΉΝΟΥΕ̅ΠΙΣΤΟΛΗ ΕΦΣΩ ΉΜΟΣ ΞΕ ΠΟΥΡΟ
 ΔΑΔΙΛΝΟΣ ΕΦΣΉΛΙ Ε̅ΒΟΛ ΉΕΝ ΠΙΚΟΣΜΟΣ ΤΗΡΕ
 ΧΕΡΕΤΕ ΞΕ ΜΑΓΟΣ ΝΙΒΕΝ Ε̅ΤΕ ΟΥΟΝ ΨΧΟΜ
 ΉΜΟΦ Ε̅ΤΟΥΩ Ε̅ΒΟΛ ΉΝΙΜΑΓΙΑ̅ ΉΤΕ ΝΙΧΡΗΣ-
 ΤΗΑΝΟΣ ΜΑΡΕΦΙ̅ ΖΑΡΟΙ ΟΥΟΣ Α̅ΝΟΚ Τ̅ΝΑΤ̅ ΝΑΦ 25
 Ή Π̅ ΉΛΙΤΡΑ ΉΝΟΥΒ ΝΕΜ Τ̅ ΉΛΙΤΡΑ ΉΖΑΤ ΝΕΜ
 ΚΤΗΣΙΣ ΝΙΒΕΝ Ε̅ΤΕΦΟΥΑΨΟΥ ΟΥΟΣ ΦΗΑΨΩΠΙ

1) Sic; read. ΝΙΘΡΟΥΒΟΥΝΟΣ.

2) Sic; read. Ε̅ΡΟΦ.

ἡΜΑΞΒ̄ ἔΒΕΝ ΤΑΜΕΤΟΥΡΟ ΝΑΙ ΣΒΑΙ ΔΕ ΑΥΘΟΥ
 ΚΑΤΑ ΜΑ ΙC ΖΗΠΠΕ ΑΦΟΥΟΝΖΥ ΕΒΟΛ ἡΠΕΜΘΟ
 ἡΠΟΥΡΟ ἡΞΕ ΟΥΛΙ Ε ΠΕΦΡΑΝ ΠΕ ἈΘΑΝΑΣΙΟΣ
 ΕΦΣΩ ἡΜΟΣ ΧΕ ΠΑΥC̄ ΠΟΥΡΟ ΟΝΒ̄ ΨΑ ΕΝΕΖ
 ἈΡΙΚΕΛΕΥΙΝ ΦΑΙ ΕΤΕ ΠΕΦΡΑΝ ΧΕ ΓΕΩΡΓΙΟΣ 5
 ΕΘΡΕΦΙΡΙ ἡΝΟΥΖΩΒ ἡΠΑἲΘΟ ΕΒΟΛ ΟΥΟΖ ἈΝΟΚ
 ΕΘΑΒΩΛ ἡΝΕΦΜΑΓΙΑ ὈΥΟΖ ΑΦΡΑΩΙ ἡΜΑΨΩ
 ΠΕΧΑΦ ἡΠΙΜΑΓΟΣ ΧΕ ΟΥ ἡΖΩΒ ΠΕ ΕΤΕΚΝΑΛΙΦ
 ἡΠΑἲΘΟ ΕΒΟΛ ΖΙΝΑ ἡΤΑἲΜΙ ΧΕ ΚΝΑΒΡΟ ΕΝΙ-
 ΜΑΓΙΑ ἡΤΕ ΠΑΙ ΧΡΗΣΤΗΑΝΟΣ ΟΥΟΖ ΠΕΧΕ ἈΘΑ- 10
 ΝΑΣΙΟΣ ἡΠΟΥΡΟ ΧΕ ΑΡΙΚΕΛΕΥΙΝ ΕΘΡΟΥΙΝΙ ΝΗΙ
 ἡΝΟΥΜΑΣΙ ΑΦΟΥΑΖΣΑΖΝΙ ΕΘΡΟΥΙΝΙ ἡΝΟΥΜΑΣΙ
 ΟΥΟΖ ΑΦΣΑΧΙ ΕΒΡΗΙ ΕΝΙΜΑΨΧ ἡΠΙΜΑΣΙ ΑΦΦΩΒ̄
 ΑΦΕΡΒ̄ ΠΟΥΡΟ ΔΕ ΑΦΣΩΒΙ ΠΕΧΑΦ ΧΕ ΑΛΗΘΩC
 ἡΘΟΚ ΕΘΑΒΩΙ' ΕΒΟΛ ἡΝΙΜΑΓΙΑ ἡΤΕ ΝΙΧΡΗΣ- 15
 ΤΗΑΝΟΣ ΠΕΧΕ ἈΘΑΝΑΣΙΟΣ ἡΠΟΥΡΟ ΧΕ ΜΑΡΟΥΙΝΙ
 ΝΗΙ ἡΝΟΥΜΑΨΙ ΕΤΑΥΕΝC ΑΥΖΙΟΥΓΙ ἡΝΙΜΕΛΟΣ
 ἡΤΕ ΠΙΜΑΣΙ ΕΒΟΥΝ ΕΡΟΣ ἔΒΕΝ ΠΙCΑΒ̄ ἡΤΕ ΤΜΑ-
 ΨΙ ΟΥΟΖ ΑΥΙ ΕΒΟΛ ΕΥΨΗΨ ΝΕΜ ΝΟΥΕΡΗΟΥ
 ΟΥΟΖ ΠΟΥΡΟ ΔΕ ΑΦΘΡΟΥΙΝΙ ΝΑΦ ἡΠΙΑΓΙΟΣ ΓΕΩΡ- 20
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 ΕΠΑΙ CΑΒ̄ ἡΜΑΓΟΣ ΕΤἔΒΕΝ ΤΑΜΕΤΟΥΡΟ ΙΕ ἡΤΕΚ-
 ΒΩΛ ΕΒΟΛ ἡΝΕΦΜΑΓΙΑ ΙΕ ἡΤΕΦΒΩΛ ἡΝΟΥΚ
 ΕΒΟΛ ΠΙΑΓΙΟΣ ΔΕ ΓΕΩΡΓΙΟΣ ΠΕΧΑΦ ἡΠΟΥΡΟ ΧΕ
 ἡΠΑΡΕ ΝΙΧΡΗΣΤΗΑΝΟΣ ΕΤΖΗΠ ΕΠΧ̄C̄ ΕΡΜΑΓΙΑ 25
 ΕΝΕΖ ὦ ΠΙΑCΦΒΗC ΠΕΧΕ ΠΙΑΓΙΟΣ ἡΠΙΜΑΓΟΣ ΧΕ
 ΙΩC ἡΜΟΚ ὦ ΠΑΨΗΡΙ ΦΗ ΕΤΕΖΝΑΚ ἈΡΙΤΦ
 ἡΧΩΛΕΜ ΙC ΖΗΠΠΕ ΤΗΝΑΥ ΕΠΙΖΜΟΤ ἡΤΕ Φ†

1) Sic; read. ΕΘΑΒΩΛ.

ἔταφῶντ ἔροκ ΔΘΑΝΑΣΙΟϞ ΔΕ ΑΦΒΙ ἸΝΟΥΛ-
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 ἔταφϞϞ ΔΕ ἸΠΕ ΖΛΙ ἸΠΕΤΖΩΟΥ ΨΩΠΙ ἸΜΟϞ 5
 ΠΕΧΕ ΛΘΑΝΑΣΙΟϞ ΧΕ ὦ ΓΕΩΡΓΙΟϞ ΚΕ ΛΦΟΤ ΠΕ ἔτ-
 ΝΑΤΗϞ ΝΑΚ ἔΨΩΠ ἸΝΕ ΖΛΙ ἸΠΕΤΖΩΟΥ ΨΩΠΙ
 ἸΜΟΚ ΛΝΟΚ ΖΩ Ἰ†ΝΑΝΑΖ†¹ ἔΠΕΚΝΟΥ†
 ΔϞΒΙ ἸΠΙΛΦΟΤ ἸΧΕ ΛΘΑΝΑΣΙΟϞ ΠΙΜΑΓΟϞ ΑΦΧΩ
 ἸΖΑΝΝΙΩ† ἸΡΑΝ ἸΔΕΜΩΝ ΕΥΖΩΟΥ ἔζοτε ΝΙ- 10
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 ΖΩΟΥ ΨΩΠΙ ἸΜΟϞ ΔΘΑΝΑΣΙΟϞ ΔΕ ΑΦΖΙΤϞ
 ἔΠΕϞΗΤ ἔΑΡΑΤϞ ἸΠΙΛΓΙΟϞ ΕΦΧΩ ἸΜΟϞ ΝΑϞ ΧΕ
 †ΩΡΚ ἔροκ Ἰἢἔ Πἢἔ ΜΟΙ ΝΗ ΖΩ Ἰ†ϞΦΡΑΓΙϞ
 ἸΤΕ ἢἔ ΦΗ ἔΤΕΚΩΕΜΩΙ ἸΜΟϞ ΖΙΝΑ ἸΤΟΥΛ- 15
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 ΝΑΥ ἔΠΕΦΝΑΖ† ἸΧΕ ΠΙΜΑΡΤΥΡΟϞ ΕΘΟΥΑΒ
 ΑΦ† ἸΟΥΨΕΝΦΑΤ ἔβεν ΠΙΚΑΖΙ ΟΥΟΖ ΑϞϞ-
 ΟΧϞ² ἔΨΩΠ ἸΧΕ ΟΥΜΩΜΙ³ ἸΜΩΟΥ ΕϞΜΕΖ
 ἸϞΘΟΙΝΟΥϞΙ ΕΤϞΟΤΠ ἸΜΑΨΩ ΟΥΟΖ Ἰ ΠΙΜΑ- 20
 ΚΑΡΙΟϞ ΤΩΒΖ ἔβεν ΠΕΤΖΗΠ ΑϞἷ ἸΧΕ ΘΩ-
 ΜΑϞ ΠΙΛΠΟϞΤΟΛΟϞ ΑΦ†ΩΜϞ ἸΝΑΘΑΝΑΣΙΟϞ ΠΙ-
 ΜΑΓΟϞ ἔβεν ΦΡΑΝ ἸΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ
 ΠΙΠἢΛ ΕΘΟΥΑΒ ΑΦΒΙ ἸΠΙΧΩ ΕΒΟΛ ἸΤΕ ΝΕΦΝΟΒΙ
 Ἰ ΠΙΛΠΟϞΤΟΛΟϞ † ΝΩΟΥ Ἰ†ΖΗΡΗΝΗ ἔβεν ΠΕΤΖΗΠ 25
 ΑΦΖΟΠϞ ἔΒΟΛΖΑΡΩΟΥ ΟΥΟΖ ΠΑΙΡΗ† Ἰ †ΜΟΥ-
 ΜΙ ἸΜΩΟΥ ΤΑϞΘΟϞ ἔΠΕϞΜΑ ΠΟΥΡΟ ΔΕ ἔΤΑΦ-

¹) Sic; read. †ΝΑΝΑΖ†. — ²) Read ΑϞϞΟΧϞϞ.

³) Sic; read. ΟΥΜΟΥΜΙ.

ΝΑΥ ΝΕΜ ΝΗ ΕΘΕΜΑΥ ΤΗΡΟΥ ΕΦΗ ΕΤΑΥΩΠΙ
 ΑΥΤΩΜΤ ἸΜΑΩΩ ΟΥΟΣ ΑΥΕΡΩΦΗΡΙ ΔΘΑΝΑ-
 CΙΟΣ ΔΕ ΑΥΩΩ ΕΒΟΛ ἸΠΕΜΘΟ ἸΝΙΟΥΡΩΟΥ ΧΕ
 ἸΝΟΚ ΟΥΧΡΗΣΤΙΛΝΟΣ ΤΩΕΠΖΜΟΤ ἸΤΟΤΥ ἸΦΤ
 ΝΕΜ ΠΕΥΒΩΚ ΓΕΩΡΓΙΟΣ ΧΕ ΑΥΟΠΤ ΕΠΑΡΙΘΜΟΣ 5
 ἸΝΤΕ ΝΕΥΕΒΙΑΙΚ ἸΝΟΚ ἸΑ ΠΙΕΡΓΑΤΗΣ ἸΝΤΕ ΤΑΧΠ
 ἸΛ ΟΥΟΣ ΤΕΡΖΕΛΠΙΣ ΧΕ ΠΕΥΝΑΙ ΝΑΤΑΖΟΙ ΖΩ
 ΖΙΤΕΝ ΝΙΤΩΒΖ ἸΝΤΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΑΡ-
 ΤΥΡΟΣ ΕΘΟΥΑΒ ΟΥΟΣ ΠΙΤΥΝΑΤΟΣ ΟΥΟΣ ΑΥ-
 ΧΩΝΤ ἸΝΧΕ ΝΙΛΝΟΜΟΣ ΑΥΕΡΚΕΛΕΥἸΝ ΕΘΟΥΩΛΙ 10
 ἸΝΑΘΑΝΑCΙΟΣ CΑΒΟΛ ἸΤΒΑΚΙ ἸCΕΩΛΙ ἸΝΤΕΥΛΦΕ
 ἸΕΝ ΡΩC ἸΝCΗΥΙ ΦΑΙΡΗΤ (sic) ΑΥΧΩΚ ΕΒΟΛ ἸΝΤΕΥ-
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¹) Sic; read ΑΥΘΕΡΟΥΤΩΤC.

ἸΒΑΨΟΥΡ ἔΡΕ ΛΑΒΕΜ Β ἸΧΩΙΤ ἮΕΝ ΝΟΥΧΩΤΖ
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1) Sic; read ΑΥΧΑΚ.

129. τηρϥ φη ἔταϥθαμιὸ ἡνιῶηπι ἔθορυϥωογ
 μογζωογ ζιχεν πικαζι ἔχεν νιῶμηι nem
 νιρεϥερνοβι εγσοп φη ἔταϥθαμιὸ ἡνιτωογ
 nem νικαλαμφο βεν ογϥι nem ογμαϥι
 ἡτερωϥ φη ἔταϥερεπιζιμαν ἡνιλσεβηс τη- 5
 ρογ ογορ ἡπαρaνομос ναι ἔταϥεραтсωтем
 ογορ αϥζιτογ εζρηι' ἐπιταρтарос ἡτε ἄμεν†
 сехη ἡμαγ †ноγ βεν πιχρωм nem ζανμογ-
 χлос ἡτε ἄμεν† ογορ εγερκοлазин ἡμωογ
 ἐβολζιτεν ζανδρακων εγζωογ αριπιζιμαν² 10
 πανογ† ἡνιλσεβηс τηρογ ογορ ἡμον ζλι
 ναϥ† ἐβογн ἐзрен πεκογaзсазни φη ἔτε
 βεν νιἐзоог ἡβαιε ἐακογонзк нан ἐβολ
 ζιχεν πικαζι ογορ ακβι сарз βεν †θεὸδοκος
 μαριὰ †παρθενос βεν ογμγστηριον ἡнат 15
 βετῳωтϥ ογορ ἡатѐми ἐροϥ πιχφο ἡнаλιν-
 θинон³ φη ἔταϥμοϥι ζιχεν νιχολ ἔτε ἡπε
 νεϥβαλαγχ ῳωлев ἡμωογ φη ἔτε ἐβολζιτεν
 ē ἡωиκ αϥөре ē ἡϥо ἡρωми ογωм αγси φη
 ἔταϥερεπιζιμαп ἡφιом nem νιῶноγ ογορ 20
 αγχα ρωογ [енхай] νιβεν сесωтем наκ χε
 [з]αηθαμιὸ ἡтак τηρογ не маρεϥι ἡχε πεκнай
 ἐзρηι ἔχων nem ἄнок βa πεκβωк γεωργιος
 χε ογнι ἐρε πιнай χη ἡтотк φωк пе πιῳογ
 nem πεκiωт ἡλγαθос nem πιπнā εθογав ѡа 25
 ἐνεεζ ἡμнн етаϥ† де ἡπιἰαμнн αγзитϥ ἐβογн
 ἐπιτροχος ἔταϥζει де βεν ῳμη† ἡниорганон

1) Read εβρηι.

2) Read αριἐπιζιμαν.

3) Read ἡнаλнθинон.

ΕΤΧΟΡΧ ΑΥΣΩΚ ἘΧΩΓ ἸΝΝΟΥΣΟΠ ἸΝΝΟΥΩΤ ΟΥΟΖ
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 ἸΤΕ ΝΕQΚΑΣ ΝΕΜ ΝΕQΑΦΟΥΙ ΝΕΜ ΠΙΚΑΖΙ ἘΤΑΦCΩ
 ἸΠΕQCΝΟQ ΕΘΟΥΑΒ ΑΦΖΙΤΟΥ ἘΠΕCΗΤ ἘΟΥΛΑΚΚΟΣ
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 ΝΕΝCΩC ΑΦΤΩΝQ ἸΘΟQ ΝΕΜ ΠΙΚΕ ͵Ϟ ἸΝΝΟΥΡΟ
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¹) Read ἸΤΕΝ.

ΝΕΜ ΝΙΑΘΟΥΪ ΝΕΜ ΝΙΩΩΙΩ ἵΤΕ ΠΙΘΜΗ ΓΕΩΡΓΙΟΣ
 ΕΘΒΕ ΧΕ ΑΥΧΟΣ ΧΕ ΤΝΑΩΝΟΖΕΜ ἵΠΑΙ ΣΟΠ ΑΝ
 ΖΙΝΑ ἵΤΕΦΕΜΙ ΉΕΝ ΠΕΦΖΗΤ ΤΗΡΥ ΧΕ ἸΝΟΚ ΠΕ
 ΦΤ ἸΑΒΡΑΑΜ ΝΕΜ ΦΤ ἸΙΣΑΑΚ ΝΕΜ ΦΤ ἸΙΛΑΚΩΒ
 ΟΥΟΖ Ἰ ΜΙΧΑΗΛ ΧΑΥ ἵΠΕΦΜΙΘΟ ἸΒΟΛ ΑΥΒΙ ἵΝΙ- 5
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¹) Read ἸΤΑΣΕΡΠΑΛΖΙΝ.

ἘΠΑΥΤ ἸΗΤ ΠΧΤ ΔΝΟΚ ΝΕΜ ΝΑΜΑΤΟΙ ΤΗΡΟΥ
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¹) Read ἸΝΙΦ†.

²) Read ἸΟΥἸΝΑΜ.

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¹) Read ΠΑΝΗΒ ΠΙΡΗ ΝΕΜ ΠΙΟΥ.

²) This break does not occur in the Ms., but it is clear that the sense requires it.

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1) For ΝΟΥCΠ.

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¹) Sic; for ΑΥΝΟΥΩΠ.

ἔθορυβοῦτο βετ ἡσα νιμηνω ιςχεν ασπ ρ¹ ἡπι-
 ἐροῦ ψα φναγ ἡνασπ ι† ἡπιἐροῦ ἡμαρβ
 εὔωτεβ ἡσωοῦ πε αὔωπι ἡξε τηβι² ἡτε
 νη εταγβι ἡπιχλομ βεν περοῦ ἐτεμμαγ
 σεῖρι ἡῃ ἡωο νεν φ ἡψυχῃ αὔωλ ἐνιφνοῖ 5
 βεν οὔωοῦ ἐρε ποῦσμοῦ εθοῦαβ ωπι νεναν
 τηροῦ ψα ἐνεζ ἡμην μενενσα ναι αὔκοτοῦ
 ἡξε νιοῦρωοῦ ἐπιλῖος γεωργιος πεχωοῦ
 ναρ ξε γεωργιος πως ακτωνκ ἐβολβεν νη

fol. 138. εθωοῦτ πεξε πιμακαριος νωοῦ ξε παῦς 10
 ιης πχς πε ἐταρτοῦνοστ ἐβολβεν νη εθω-
 οῦτ εθε φαι †ωωπ ἡναι βισι τηροῦ ριχεν
 πεφραν εθοῦαβ αφεροῦω ἡξε οὔαι ἐβολ
 ἡβητοῦ ἐπεφραν πε ρακλιλος οὔος πεχαρ
 ἡπιθμνι ἡπαι ρη† ξε ὦ γεωργιος ἀλλα ἡληθως 15
 †οι ἡωφηρι ἡμοκ ξε πως ακι ἐβολβεν παι-
 λεβης εκοι ἡφαχι φαχι οὔος εκσα† ἐπεσῃτ
 ἐπκαρι †νοῦ ξε εκοῦωω ἡταναρ† ἐπεκνοῦ†
 εθε νιθρονος λῆ ἐταῦτοῦω ἐβολ οὔος
 ἡτενῆμι ξε πεκνοῦ† πε ἐταρερ παι μνινι 20
 ωαν νεννοῦ† νε ἀλλα ις οὔσλῃ ἡνῶνι
 ἡπαι μα ἐρε ρανρεφμωοῦτ ἡβητς ἡτε νι-
 ἡρχεος οὔος ἐωωπ ἡτεκτωβρ ἡπεκνοῦ†
 οὔος ἡτερτοῦνοσοῦ εὔονβ οὔος †ναναρ†
 ἐροῦ ρω αφεροῦω ἡξε πιμακαριος γεωργιος 25
 πεχαρ ξε †ῆμι ἡνοκ ξε τετενναρ† αν ἀλλα
 πιχωμ εθναοῦεμῆνοῦ τηροῦ πλῃν εθε
 ζΔ. φαι μνω ετὸρι ἐρατοῦ †ναερε πως ἡπαῦς

1) Read ρ†.

2) Read τηπι.

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ἔροκ ὦ πιζογορ εἰτσοϞ νεμ πιὰ πολλῶν εἰτσοϞ
 νεμακ ογος ἀγριτϞ ἔβρη βα νενβάλλαγχ
 Ἰπιὰγιος χε ††ζο ἔροκ παῶς γεωργιος πιμαρ-
 τυρος ἵτε ἡ̄ς π̄χ̄ς φαι ἔρε νιστρατιὰ ἵτε
 τφ† (sic) χογωτ ἔβολ βαχωϞ ἔεν ογβ̄ωωωοϞ 5
 εγοω εθρεϞι ωαρωοϞ ἔεν †βακι ἵτε π̄χ̄ς
 ἰλ̄η̄μ ††ζο ἔροκ παῶς μοι ναν ζων τηροϞ
 ζιογσοπ ἵτεσφραγис ἵτε ἡ̄ς νεμ πωмс ἵτε
 π̄χ̄ς ογος τωβζ Ἰπῶς ἔβρη ἔχων ζινα ἵτεϞ-
 ωτεμεντεν ἔπιμωιτ ἔτανι ἔβολ ἵβητϞ ἵκε 10
 σοπ πιῶμη δε ἔταϞναγ ἔπογναζ† ἀϞ†
 ἵνογωενφат ἔεν πικαζι ἀσογωνζ ἔβολ ἵχε
 ογμογμι ἸμωοϞ εσογοβω Ἰμαωω ογος ἀγβι
 Ἰπιῶмс τηροϞ ἵβηтс ἔβολ ζιτεν ἰακογβοc
 ζ̄η. πιὰποστολος εθογав πсон Ἰωαννης ἔεν 15
 φραν Ἰφιωτ νεμ πωηρι νεμ πιπ̄ν̄α εθογав
 α πιὰγιος γεωργιος θρογζωλ ἔπесчт ἔ†сλн
 ἵτογєнкот ἀγχωк ἔβολ ἔεν ογζηρηνη ἀγ-
 ὀλοϞ ἔβογн ἔπιπαρადисос ἵτε πογνοϞ ζιτεν
 нєнтωвζ Ἰπιὰγιος γεωργιος менєнсα ναι 20
 δε πεχε νιογρωοϞ ἵνογἔρνοϞ χε ογ πε
 εтєннαιιϞ Ἰπαι μαгос φαι ογος ἀγερκε-
 λεγ̄и εθογ̄иἵ Ἰπιὰγιος ζιχєн πιβηма πε-
 χωοϞ ναϞ χε ζιτεн τεκμετρεϞερζик ακταμον
 ζανδεμων ἔρατοϞ ζωс ρωми ογος παι ρη† 25
 ἀθρογβολκϞ ἔβολ ἀθρογζιογ̄и ἔροϞ ἔεν
 ζανωωωт εγμεζ ἵσογρι ωате πεϞсноϞ сωк
 ζιχєн πικαζι πε ογος ἀγογαζсаζни ἔκω† ἔεν
 †полис τηрс ωατογχιμι ἵνογχηρa ἵζηки
 θαι ἔτε Ἰμον ζли ἵζηки ἵпесчн† ἔεν †полис 30

τηρς αἰθορυγιογὶ ἡπιῶμνι ἐβοῦν ἐπеснι
 ναρχω ἡμος πε σε ἱναῖωω ἡπιωλολ ἡτε
 νιγαλιλεος εἶται τοογὶ δε ωωπι αἰτωνη ἡσε

fol. 141. πимаκαριος γεωργιος αἰχιμι ἡπερσωма
 αἰοῦχαι ἐβολῆεν νιερῆοτ οὔοτ ἂ πινι τηρς 5
 εροῦωινι νιματοι δε εῶνεμαρ ἆεν πινι ἐταγ-
 ναγ ἐπιοῦωινι εἶδοσι αἰζει ἐπеснт τηροῦ
 ριχεν ποῦρο οὔοτ ἂ πῶτ χω ἡπερзарма
 сапωωι ἡπима ἐρε πιαριος ἡμορ αἰοῦαг-
 сазни ἡπιαρχнаггелос саpαθιηλ ἐορερωωπι 10
 ерердиаконин ἐπιῶμνι οὔοτ παι ρηῖ ἂ πῶτ
 μαρς ἡχομ αἰρωλ ἐπωωι ἐνιφноγὶ ἆεν
 οὔωογ ἂ πιαριος γεωργιος ἂμονι ἡνιματοι
 αἰτοῦносоγ αἰῖномῖ νωῶογ (sic) οὔοτ παι-
 ρηῖ αἰοῦορпоγ ἡνη ἐτε νοῦογ ἆεν οὔρι- 15
 ρηνη нθορ δε αἰορι ἆεν πινι ἡτε ἱχηра
 ἡгнки [πεχαρ нас] σε ма οὔωικ ннι ἡтаογ-
 омρ се οὔон ic 5 ἡἐροογ ἡπιοῦем ρλι οὔοτ
 αсepоγῶ ἡσε ἱχηра ἡгнки се χω ннι ἐβολ
 паῶт се ἡмон ωικ ἆεν пани ан πεχε πιαριος 20
 γεωργιος нас се ернагῖ¹ ἐνιμ ἡноῦῖ αсe-
 роγω ἡσε ἱχηра ἡсгimi се еинагῖ ἐπιαπολ-
 λων πεχε пимакаριος нас се εῶβε φαι ἂληθωс
 ἡмон ωικ ἆεν пени οὔοτ ἐтарнаγ² ἐπερзо
 ἡσε ἱсгimi ероγобω οὔοτ еροι ἡноῦωини 25
 ἡφρηῖ ἡноγaггелос ἡτε пῶт πεχас се ἱнаωе
 ннι ἡтакωῖ ἡса οὔωικ ἡпαι ἂριос ἡрωми ἡте
 фῖт αρноγ εῶвнтρ ἱнаχimi ἡноγгмоτ нагрен

¹) Read ἐтаснаγ.

²) Read еrenaгῖ.

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φαι δε ουβελλε πε ἡκοῦρ οὐορ ἡβαλε †ωπι
 5. ἔταμορ ἑναθεψευ οὐορ ἅ περὶωτ μοῦ αῤχαρ
 εἰνβοκι ἡμορ εἶχη ἕεν ᾶ ἡναβοτ οὐορ ἰσxen
 ἔταιμασρ ἡπιχαρ ἑθοῦναγ ἑρορ ἑωωπ
 παῶτ ἡτε πεκναι ταροι †ηαναρ† ρω ἑπεκ- 5
 νοῦ† πεχε πιῶμηι νας xe πιnai ἡτε πῶτ
 ναωωπι νε ἡφοοῦ τότε ἀνιοῦι νηι εμnai
 ἡπαι ἅλοῦ αςῖνι ναρ ἡπιἅλοῦ ἑβολἕεν †μαρ
 ῤ ἡνοῦαρμη ἡτε πεσχι οὐορ αςχαρ ἕεν
 κενρ ἡπιἅριος ρεωρριος ἡθορ δε ναρωληλ 10
 εχωρ πε οὐορ αῤερσφραριζιν ἡμορ νεμ
 νερβαλ οὐορ αῤνιρ ἑβοῦν ἕεν περρο αῤρει
 ἑβολἕεν νερβαλ ἡxe ρανκηκς οὐορ αῤναγ
 ἡβολ σατοτρ πεχε τερμαγ ναρ xe παῶτ
 μαροῦσωτεμ ἡxe νερμαωx οὐορ ἡτερμοωι 15
 πεχε πιῶμηι νας xe ὦ †ςριμηι xe φαι ρωωι
 ἑρορ †νοῦ δεος οὐορ αἰωανμοῦ† ἑρορ
 ἡτερσωτεμ ἑτασμη ἡτερμοωι ἡτερσωκ ἑβολ
 ἡπασαχι οὐορ ἡπεσωxεμxομ ἡνοῦὤρεμ ναρ
 ἡνοῦσαχι εςναγ ἑπερρο ἡφρη† ἡνοῦαργρελος 20
 ἡτε φ† τότε πῶ ἡνοῦρο ἡανομος ἑταῦι
 fol. 143. εῤσῖνι ἕεν νηπλατιἅ ἡτε †πολις οὐορ ἑταῤ-
 ναγ ἑπιωην ἑταρρωτ ἑβολ ριτεν φ† νεμ
 πἅριος ρεωρριος εῤσαπωωι ἡ†πολις ἡῖε
 ἡμαρ ἡῖσι αῤτωμητ τηροῦ ριοῦσοπ πεχε 25
 ααδιἅνος ποῦρο xe οῦ πε παι xinnaγ ἑταρ-
 ωωπι ἕεν πολις¹ ἡφοοῦ εῤβε παι νιω† ἡωην
 ετῶσι ἑταρφιρ ἑβολ ἡπαι μα πεσωοῦ ναρ

1) Read †πολις.

ΧΕ ἘΤΑ ΤΑΙ ΧΟΜ ΨΩΠΙ ἘΒΟΛΖΙΤΕΝ ΓΕΩΡΓΙΟϞ
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¹) Read αὑςορϞ.

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1) The scribe has left out some words here.

2) We must add here some few words like ΟΥΟΖ ΑΥΩΨ
ΕΥΧΩ ΝΜΟΣ.

ΙC ΠΧ̄C ΙΗ̄C ΠΕΝΟ̄C ΟΥΟZ ΠΕΝΝΟΥ† ΔΗΤΟΥΝΟCϚ
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¹) Sic; read ἸΤΑΤΗΙΤΟΥ.

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ὡππ ἔροκ ζωσ ιωτ ογορ ἄμογ νεμνι ἔβογν
 ἐπιπαλλάτιον πιμα ἔρε τογρω αλεξανδριὰ
 χη ἰμογ ἔεν πικοιτων ετσαβογν παρητ
 αβολγ ἔβογν ἰξε πογρο αχζιτγ ἔβογν ἐπι-
 κοιτων ἵτε πιμα ἔρε τογρω χη ἰμογ ογορ 5
 αχὶ ἔβολ ψα νιογρωογ αχερὰριστον νεμωογ
 ἔτα ρογζι ξε ὡπι ἄ πἰλγιος γεωργιος κωλχ
 ἵνεγκελι αχτωβζ εχχω ἰμοσ ἰπαρητ πε
 ξε πῶτ πανογτ ἰμον φη ἔτῶνι ἰμοκ ἔεν
 νινογτ τηρογ ἵθοκ πε πῶτ φτ ἰμον πετ- 10
 ναῶνι ἰμοκ ογορ εθεβε ογ ἄ ζανεθνοσ
 αγωψ ἔβολ ζανλαοσ αχερμελεταν ἵζανετ-
 πῆ. ὡογτ ογορ αγθωογτ εγμα ἵξε νιογρωογ
 τηρογ ἵτε πκαζι νογκεαρχων αγὶ ἔογμα
 αγσαχι ἵσα πῶτ νεμ ἔτογβε περχρῶ εγσοπ 15
 ασερογω ἵξε τογρω πεχας ξε παῶτ γεωρ-
 γιος νιμ νε νιογρωογ ἔταγθωογτ νεμ νογ-
 αρχων ἵε νιμ πε πῶτ ἔταγτογβηγ νεμ
 περχρῶ νιν (sic) πε ματσαβοι ἔρογ ω παῶτ γε-
 ωργιος αχογων ἵρωγ ἵξε πιμακαριος αχβωλ 20
 ἔροσ ἵνιζητιμα ετῶνκ ἵτε νιγραφη ἔνἰπας
 νεμ τβερι ογορ αχταμοσ ἵπρητ ἵσογεν-
 φιωτ νεμ πῶνρι νεμ πιπῆλ εθογλβ ογορ
 αχταμοσ ἵπρητ ἔτα πῶτ θαμιὸ ἵτφε νεμ
 πκαζι νεμ πρη νεμ πῖορ νεμ νισιογ νεμ 25
 πιθαμιὸ τηργ ογορ αχταμοσ ον ξε ἔταγ-
 θαμιὸ ἵπρωμι ἔβολῃεν ογκαζι ὦ τογρω
 μη ἔταγσωντ ἰμογ αν ἔβολ ἵβητγ ογορ
 ἔταγχιμι ἵθων ἵναι κασ νεμ ναι μοτ νεμ
 παι ψαρ νεμ ναι βαλ νεμ παι λας νεμ ται 30

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1) Ms. Ἰ ΠΕΓΣΑΧΙ.

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¹) Read ἸΜΟϣ.

²) Ms. ΑΖΑΑ.

³) Sic; read ΝΙΛΑΤ.

⁴) Sic; read ΑϣΧΕ.

98. ἔροκ τωβζ ἰπῶς ἔχωι ἔθρεσφωτ σαβολ ἰμοι
 ἸΗΣΟΥ ΧΡΙΣΤΟΥ ἸΗΣΟΥ ΧΡΙΣΤΟΥ ΕΤΕΡΟΝ ΠΕΧΕ ΠΙ-
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ωργιος πινιω† ἵτε νιγαλιλεος εφναογωω†
 ἵπιὰ πολλων πινιω† ἵνογ† ογος παιρη† ἕεν
 †ογνογ αγωογ† τηρογ ἵχε να†πολις τηρε
 νιρωμι νενι νιζιὸμι εγσον ναγοι ἵωφηρι
 πε ἑμαωω εθεβε πιμακαριος γεωργιος πινιω† 5

ϥΔ. ἵρεφερογωινι ογος ναγχω ἵμος πε ἵνογε-
 ρη†¹ χε πως φαι ναωωπι ἵπιϑμνι †χηρα δε
 ἵςζιμι ζως ἑτασσωτεμ ἑναι εθεβε πιμακα-
 ριος γεωργιος ἕεν ἑμν† ἵπιμνω τηρϥ εςχω
 ἵμος χε ὦ παῦς γεωργιος πιματοι ἵχωρι 10
 ἵτε πογρο πᾶς ἱῆς παῦς ὦ φη ἑταφερ ογθα
 ἵμννι νενι χομ ἕεν ται πολις ογος ακ-
 τογνος νιρεφμωογ† ογος ακ† ἵφογωινι
 ἵνιβελλεγ ακερε νιβαλεγ μοωι νιέβο δε ον
 ακερογσαχι ογος νικογρ ακερογ σωτεμ νι- 15
 καςεστ ακτογβωογ νιχενων ακζιτογ ἑβολ
 ογος ον ακωωπι ἵνογρεφερογωινι ἕεν πι-
 κοσμος τηρϥ ὦ παῦς γεωργιος νιωνν ἑταγερ-
 ζολι ακερογωωπι ἵμασογταζ ἵκεσον ὦ φη
 ἑταϥἱ ἑβογν ἑπανι ειοι ἵζηκι διωωπι ειοι 20
 ἵραμαδ ἵμαωω ογος εισορεμ αγταςθοι ζα

fol. 154. φ† πιπαντοκρατωρ ἵμννι μενεσνα ναι τηρογ
 ἑτακαίτογ ἕεν φραν ἵπᾶς ακναογωω† ἵπι-
 ἵπολλων ετβαἕεν ογος ἵτεκ†ωπι ἵπλαος
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 ἑταϥσωτεμ ἑρος εςχω ἵναι σαχι ναι ογος
 αγραωι ἑχεν πταχρο ἵτε πεςναζ† ογος
 αγνετϥ ϣωϥ ἵσωβι εθογαν ἑβογν ἑσως εϥχω

(¹ Sic; read ἵνογερνογ.

ἸΜΟΣ ἸΠΑΙΡΗ† ΧΕ ΧΩ ἸΠΕΩΗΡΙ ἘΖΗΙ ἘΧΕΝ
 ΠΚΑΖΙ ΟΥΟΣ ΛΕΧΑΔ ἘΠΕΣΗΤ ΟΥΟΣ ΔΕΦΡΟΥΩ
 ΟΝ ἸΣΕ ΠΙΛΓΙΟΣ ΟΥΟΣ ΠΕΧΑΔ ἸΠΙΛΛΟΥ ΧΕ ΠΧ̄
 ΠΑΝΟΥ† ΠΕΤΧΩ ἸΜΟΣ ΝΑΚ ΧΕ ΤΩΝΚ ἈΜΟΥ
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 †ΟΥΝΟΥ ΑΥΣΩΤΕΜ ἸΣΕ ΝΕΦΜΑΨΧ ΟΥΟΣ ΑΥ-
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 ΓΕΩΡΓΙΟΣ ΠΕΧΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ἸΠΕΜΘΟ
 ἸΠΙΜΗΨ ΤΗΡΨ ΧΕ ΜΑΨΕ ΝΑΚ ἘΉΟΥΝ ἘΠΙΕΡ-
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 ς̄. ἸΚΟΥΡ ΟΥΟΣ ἸΑΤΚΑ† ΟΥΟΣ ἸΑΤΕΜΙ ἈΜΟΥ
 ἘΒΟΛ ΧΕ ΨΜΟΥ[†] ἘΡΟΚ ἸΣΕ ΠΙΒΩΚ ἸΤΕ Φ†
 ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΑΨΩΛ ἘΉΟΥΝ ἘΠΙΕΡΦΕΙ ἸΣΕ
 ΠΙΚΟΥΧΙ ἸΝἈΛΟΥ ΟΥΟΣ ΑΨΧΟΣ ἸΠΑΙΡΗ† ΠΙΠΝἈ 15
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 ΚΟΥΧΙ ΔΕ ἸΝἈΛΟΥ ΟΝ ΑΚΤΟΥΝΟΣΨ ἘΖΗΙ ἘΧΩΙ
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 ΑΝ ΠΕ Φ† ἸΝΙΧΡΗΣΤΙΑΝΟΣ ΟΥΟΣ ΠΕΧΕ ΠΙΔΕΜΩΝ
 ἸΠΙΛΓΙΟΣ ΧΕ ὦΟΥἸΖΗΤ ΝΕΜΗΙ ἸΟΥΚΟΥΧΙ ὦ
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 ἸΧΑΚΙ ἘΠΙΔΗ ὦ ΠΑῩ ἈΝΟΚ ΟΥΑΓΓΕΛΟΣ ἸΤΕ
 Φ† ΖΩ ἸΨΟΡΠ ΛΟΙΠΟΝ ΉΕΝ ΠΧΙΝΘΡΙΕΡΑΤΣΩΤΕΜ
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 ψῆ. ΨΥΧΗ ΝΙΒΕΝ ἸΤΕ ΝΙΡΩΜΙ ΤΙΝΙ ΟΥΝ ἸΠΙΖΙΝΙΜ
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 ΦΑΤ ἩΕΝ ΠΚΑΖΙ ΑΟΥΩΩΝ ΩΑ ΦΜΟΥΝ² ΟΥΟΣ

1) Read ἸΧΕΡΗΣ.

2) Read ΩΑ ΦΝΟΥΝ.

ΠΕΧΑΥ ἸΠΙΠῆΑ ΔΕ ἸΘΟΚ ἁ ΠΙΘΟΥΩΤ ΝΕΜ
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 ἸΝΟΥΖΒΩΣ ΟΥΟΣ ΑΥΖΩΛ ΩΑ ΝΙΟΥΡΩΟΥ ΑΥ-
 ΤΑΜΩΟΥ ἸΖΩΒ ΝΙΒΕΝ ἸΤΑΥΩΩΠΙ ἸΘΩΟΥ ΔΕ
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 ΩΑ ΝΙΟΥΡΩΟΥ ΟΥΟΣ ΝΑΡΕ ΠΙΜΗΩ ΟΥΕΣ ἸΣΩΥ
 ΤΗΡΟΥ ΠΕ ΟΥΟΣ ΝΑΥΩΩ ἸΒΟΛ ΤΗΡΟΥ ΠΕ ΧΕ
 ἁΝΟΝ ΖΑΝΧΡΗΣΤΙΑΝΟΣ ΟΥΟΣ ΕΝΗΠ ἸΦ† ἸΓΕ-
 ΩΡΓΙΟΣ ΠΕΧΕ ΠΟΥΡΟ ΔΑΔΙΑΝΟΣ ἸΠΙΛΓΙΟΣ ΓΕΩΡ- 25
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 Ρ. ΩΟΥΩΩΟΥΩΙ ἸΠΙΛΠΟΛΛΩΝ ΠΕΧΕ ΠΙΘΜΗ ΝΑΥ

¹) Read ἸΦΝΟΥΝ.

ΧΕ ΜΑΩΕ ΝΑΚ ὦ ΠΟΥΡΟ ΑΝΙΟΥΙ ΝΗΙ ἸΠΙΛ-
 ΠΟΛΛΩΝ ἸΤΑΟΥΩΩΤ ἸΜΟQ ἸΠΕΚἸΘΟ ἸΒΟΛ
 †ΝΟΥ ΠΕΧΕ ΠΙΜΑΚΑΡΙΟΣ ΝΑQ ΟΝ ΧΕ ἸΩΩΠ
 ἸΤΕΚἸΝΙ ἸΠΙΛΑΡΑΚΛΗΣ ἸΘΟQ ΠΕ Ἰ†ΝΑΟΥΩΩΤ
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 ΚΑΤΑ †ΒΕΝ¹ ἸΤΑ ΝΙΟΥΗΒ ΤΑΜΟΙ ΑΚΚΩΩ ἸΠΙ-
 ΛΑΡΑΚΛΗΣ ΑΚΟΥΩΡΠ ἸΠΙΛΑΠΟΛΛΩΝ ἸΠΕCΗΤ
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 ΖΟΟΥ ἸΤΕ ΠΙΖΑΠ ἸΜΗΙ ΟΥΟZ ἸΡΕ ΠΙΟΥΑΙ ΠΙΟΥΑΙ
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 ΧΕ ΧΡΗCΤΗΛΑΝΟC ΧΕ ΠΟΥΡΟ ἸΤΕ ΤΦΕ ἸΘΟQ
 ΠΕ ἸΟΥΝΟΥ†³ ΟΥΟZ ἸΘΟQ ΠΕ ΠΩC ἸΤΦΕ ΝΕΜ
 ΠΚΑΖΙ ΟΥΟZ ἸΘΟQ ΠΕΤΝΑΘΕΒΙΔ ἸΤΕΚΜΕΤΒΑCΙ-
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¹) Read ΚΑΤΑ †ΒΕ.

²) Read ΕΦΜΟΥΝ.

³) Read ΠΟΥΝΟΥ†.

ἔβοῦν ψαροι οὔος πεχας ναϋ ἰπαίρη† χε
 ἔρε παῦτ ἰη̄τ π̄χ̄τ θαρμεν ἕεν πιῶζεμ
 εθοῦαβ ἵτε γεωργιος πἰάνομος δε ἵνοῦρο
 ἔταψωτεμ ἔφραν ἰπ̄χ̄τ ἔβολῆεν ρως οὔος
 αψωντ ἵμαψω αψάμονι ἰπιϋωι ἵτε τεσὰφε 5
 οὔος ασι¹ ἔβολ ψα νιοῦρωοῦ οὔος αψταμος
 ἔζωβ νιβεν ἔετῆοσι² ἵβασανιζτηριον αψενс
 ἔβολ ψα νιοῦρωοῦ οὔος αψταμωοῦ ἔζωβ
 νιβεν ἔτασχοτοῦ νιοῦρωοῦ δε αψερκελεῖν
 ρ̄α. εθοῦγῆωκι ἵμος εсβηψ ἔβολ ἵθος δε насχω 10
 ἵρως πε οὔος наре несвал χοῦψτ ἔψωι
 ἔτφε πε οὔος πεχας ἰπιὰριос γεωργιος χε
 τωβз ἔρρη ἔχωι ὦ παῦτ γεωργιος χε †ῆοσι
 ἵμαψω πεχε πιῶμηι нас χε ἀριζῦπομενιν
 ἵνοῦκοῦχι ὦ †οῦρω зина ἵτεβι ἵπιχлом 15
 ἵατλωμ ἵτοτϣ ἵπαῦτ ἰη̄τ πεχε †οῦρω наϋ
 χε εинаεροῦ παῦτ χε ἵπιβι ἵπιωмс ἵτε
 νιχρηсτἰάνος πεχε πιμακαριос нас χε χем-
 ном† τεραβι ἵπιωмс ἔβολзитен †ψенснϣи
 ἕεν †μοῦμι ἵτε песноϣ οὔος сатотс αῦ† 20
 ἵτεсὰποφасис αῦῶλι ἵτεсὰφε етаγòлс ἔβολ
 ἔωλι ἵтесὰφε εθοῦαβ асωψ ἔβολ есχω ἵμος
 χε зһппе аихω ἵπιρο ἵτε паπαлатион
 еϣоῦһн аоῦων нһи паῦт ἰη̄т п̄χ̄т ἵπρο
 ἵπιπαρaдиос ἵτε ποῦρ³ ψопт ерок ἕен οὔος 25
 ἵмон ψипи ἵῆнтϣ аη наи де ἔтасχοтоῦ
 αῦῶλι ἵтесὰφε εθοῦαβ ἵсоῦῖē ἵπιὰβοτ φαρ-

1) Read αψι ἔβολ.

2) Read етῆοσι.

3) Read ἵτε ποῦноϣ?

μοῦθι οὐοῖ αἰῶνι ἸΠΙΧΛΟΜ ἸΑΤΛΩΜ ὡα ἔΝΕΖ
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 ΖΙΝΑ ΡΩΜΙ ΝΙΒΕΝ ΙΕ ΣΖΙΜΙ ΝΙΒΕΝ ΕΘΗΑΡΑΟΥΩ 25
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 ΝΙΜΑΝΔΥΜΟΣΙΟΝ ΙΤΕ ΉΕΝ ΝΙΩΤΕΚΩΟΥ ΙΤΕ ΉΕΝ

¹) After this number the Coptic numbering of the pages ceases. ²) Sic; read ΕΥΕΕΜΙ.

φιομ ἰτε βεν νιάρωυ (sic) ἰτε βεν νιλγμν
 ἰτε βεν νιμωιτ ἰμοωι ἰτε ἵτογι ἕτοτοϋ
 ἵσινωγι ἰτε ἵτογρλω ἐζανθηριον ἰτε
 fol. 161. οὔχρωμ ἰτε ζανμογι ἰτε ζανμοϋ εὔζωϋ
 ἵμαωω ἰτε ἀναρκη νιβεν νεν οὔμηω ἵβici 5
 εὔωω ἵμαωω ἀπλωσ ζοχζεχ νιβεν ετοϋ-
 ναραοϋ ἐρωϋ ἵχε νιωηρι ἵτε νιρωμι
 οὔοζ ἵτοϋωω ἐπωωι ζαροι βεν πεκραν ωα
 ρ ἵκοπ χε φ† ἵγεωργιος ἀριβοηοιν ἐρον
 †νασωτεμ ἐρωϋ ἵχωλεμ οὔοζ ἵταχωκ 10
 ἐβολ ἵζωβ νιβεν ἐτοϋναερῆτιν ἵμοϋ βεν
 ποϋζητ οὔοϋ ρωμι νιβεν εθνακωτ ἵνοϋ-
 μαρτϋριον βεν πεκραν ἵε οὔχωμ ἵνωω
 ἐβολ βεν νεκβici νεν νεκλῶων ἵτεϋτηιϋ
 ἐ†εκκλησια βεν πεκραν †νασβαι ἵπεκραν 15
 ἐπχωμ ἵπωνβ οὔοζ ἵταθερεϋωωπι βεν οϋ-
 μα ἵνοϋωτ νεμακ βεν ταμετοϋρο ωα ἐνεζ
 φη εθνα† ἵοϋπροσφορα ἵε οὔλπαρχη ἐ†εκ-
 κλησια βεν πεκραν ἵε ἵτεϋτεμμο ἵνοϋζηκι
 βεν πεκραν ἵε οὔχηρα βεν πιέζοοϋ ἵτε 20
 πεκερφμεγι ἐτταινοϋτ †να† ναϋ ἵνοϋβοη-
 οια βεν παι κοσμος ἵταθερεϋοϋνοϋ νεμακ
 βεν νιλγαθον ἵτε ταμετοϋρο φη εθναζωβς
 ἵνοϋαι εϋβηω βεν πεκραν †ναζοβςϋ βεν
 νιεντημα ἵτε νιφνογι φη εθναβερο ἵνοϋ- 25
 βηβς βεν †εκκλησια βεν πεκραν ἵε οὔσθoi-
 νοϋϋ †ναθερε νιλγγελοσ ερωϋωini ἐροϋ
 εϋνηοϋ ζαροι βεν οὔραωι φη εθνα† ἵπεκραν
 ἐπεϋωηρι βεν οὔναζ† ναθωτ¹ ἵποϋζητ

¹) Sic; read †ναθωτ.

ΕΖΡΗΙ ΕΧΩΡ ΦΗ ΕΘΝΑΩΠ ΝΟΥΩΕΜΜΟ ΕΡΟΥ
 ΉΕΝ ΠΕΚΡΑΝ ΤΗΝΑΧΩ ΝΑΥ ΕΒΟΛ ΝΝΕΦΝΟΒΙ ΟΥΟΖ
 ΤΗΝΑΩΟΠΥ ΕΡΟΙ ΉΕΝ ΤΑΜΕΤΟΥΡΟ ΩΔ ΕΝΕΖ ΤΩΡΚ
 ΝΜΟΙ ΝΜΙΝ ΝΜΟΙ Ω ΓΕΩΡΓΙΟΣ ΠΑΜΕΝΡΙΤ ΧΕ
 ΝΙΦΡΗΤ ΕΤΑΙΚΗΝ ΕΧΟΣ ΝΑΚ ΤΗΝΟΥ ΟΝ ΤΣΩ 5
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 ΦΗ ΕΤΟΝΙ ΝΙΩΑΝΝΗΝΣ ΠΙΡΕΦΤΩΜΣ ΟΥΟΖ ΉΕΝ
 ΠΙΧΟΡΟΣ ΝΤΕ ΝΙΜΑΡΤΥΡΟΣ ΝΜΟΝ ΦΗ ΕΤΟΝΙ
 ΝΜΟΚ ΉΕΝ ΝΗ ΕΤΑΥΩΠΙ ΤΗΡΟΥ ΟΥΔΕ ΝΝΕ
 ΟΥΟΝ ΩΠΙ ΕΦΟΝΙ ΝΜΟΚ ΙΩΣ ΝΜΟΚ Ω ΠΑ- 10
 ΜΕΝΡΙΤ ΧΩΚ ΕΒΟΛ ΝΤΕΚΟΙΚΟΝΟΜΙΑ ΝΤΑΟΛΚ
 ΕΠΩΩΙ ΝΕΜΗΙ ΖΙΧΕΝ ΠΙΖΑΡΜΑ ΝΧΕΡΟΥΒΙΝΙΚΟΝ
 ΟΥΟΖ ΝΤΑΤΗΚ ΝΔΩΡΟΝ ΝΠΑΙΩΤ ΝΛΓΑΘΟΣ ΝΕΜ
 ΠΙΠΝΑ ΕΘΟΥΑΒ ΟΥΟΖ ΝΤΕ ΝΑΤΦΕ ΤΗΡΟΥ ΡΑΩΙ
 ΝΕΜΑΚ ΧΕ ΟΥΗΙ ΣΕΧΟΥΩΤ ΕΒΟΛ ΉΑΧΩΚ ΕΘΒΕ 15

fol. 162. ΠΕΚΩΜΑ ΔΕ ΟΝ ΤΗΝΑΘΡΕ ΖΑΝΜΟΝΜΕΝ ΩΠΙ
 ΤΗΝΟΥ ΧΕ ΝΝΕ ΖΛΙ ΉΕΝ ΝΑΙ ΜΗΩ ΒΙ ΝΕΜΑΥ
 ΕΠΤΗΡΥ ΩΑΤΟΥΙ ΝΣΕ ΝΕΚΑΛΩΟΥΙ ΝΤΟΥΟΛΥ ΙΣ
 ΤΕΚΜΑΥ ΝΕΜ ΤΕΚΩΝΙ ΒΤ ΝΕΜ ΤΕΚΚΕΩΕΛΕΤ
 ΕΤΑΥΩΠ ΝΣΩΣ ΝΑΚ ΛΙΚΗΝ ΕΟΛΟΥ ΕΤΑΜΕΤΟΥΡΟ 20
 ΉΑΧΩΚ ΧΕ ΖΙΝΑ ΝΝΟΥΝΑΥ ΕΠΕΚΜΟΥ ΉΕΝ ΠΑΙ
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 ΝΕΜ ΠΕΚΠΑΠΙΟΣ (sic) ΝΕΜ ΠΙΝΙΩΤ ΝΝΩΟΥ ΕΤΗΝΑ-
 ΤΗΥ ΝΑΚ ΉΕΝ ΤΦΕ ΉΕΝ ΤΑΜΕΤΟΥΡΟ ΟΥΟΖ ΙΣ
 ΝΙΛΣΕΒΗΣ ΝΝΟΥΡΩΟΥ ΝΤΕ ΠΙΚΟΣΜΟΣ ΤΗΡΥ 25
 ΛΙΤΑΚΩΟΥ ΕΘΒΗΤΚ ΕΩΠ ΝΤΕ ΠΕΚΣΝΟΥ ΦΩΝ
 ΕΒΟΛ ΖΙΧΕΝ ΠΚΑΖΙ ΤΗΝΟΥ ΠΙΩΕΜΩΙ ΝΤΕ ΝΙ-
 ΔΩΛΟΝ ΝΑΚΩΡΥ ΟΥΟΖ ΣΕΝΑΤΩΟΥ ΝΠΑΡΑΝ
 ΉΕΝ ΠΙΚΟΣΜΟΣ ΤΗΡΥ ΤΗΝΑΘΡΕ ΠΕΚΣΥΝΓΕΝΗΣ
 ΚΩΤ ΝΑΚ ΝΝΟΥΤΟΠΟΣ ΉΕΝ ΤΕΚΠΟΛΙΣ ΝΤΕΡΧΩ 30

ἡ ΠΕΚΣΩΜΑ ἡ ἔντη ἡ ἐν οὐταῖο μένενσα οὐ-
 κοῦχι ἡ σνοῦ πσαδανας νατοῦνος οὐδιωγμος
 ζιχεν νιεκκλησιὰ οὐοζ σεναφωη ἡ πσνοῦ
 ἡ νοῦθα ἡ μαρτύρος ἐβὼλ ἡ ἐν πικοςμος
 τηρῶ ἡ κ̅λ̅ ἡ ρομπι ἡ ἐζοοῦ ἐβὼλ οὐ ζιτεν 5
 νισομ ἐτ̅ναλιτοῦ ἐβὼλζιτοτκ ἡ ἐν πεκτοπος
 ἐθοῦαβ οὐοζ ἡ νασοβ̅νι ἡ ἔπ̅α̅σεβ̅ης ἡ νοῦρο
 ἡ τε πσνοῦ ἐτεμμαῦ ἐωρῶερ ἡ πεκτοπος
 ἐθοῦαβ οὐοζ ἡ ναοῦωρπ ἡ οὐστρατηλατης
 νεν νεγματοι ἐερ παῖ ζωβ οὐοζ τ̅να̅θερεκ- 10
 ωαῖρι ἐροῦ ἡ ἐν οὔμοῦ ἐρζωοῦ ἡ μαῶω
 ἡ φρητ̅ ἐτακωαῖρι ἡ ναῖ οὔρωοῦ ναῖ οὐοζ
 αῖκωρῶ ἡ ἔπ̅α̅διωγμος ἐβὼλζιτοτκ παῖ ρητ̅
 οὐ τ̅να̅οῦορπκ ἐθερεκωαῖρι ἐροῦ ἡ ἔοῦ π̅α̅-
 σεβ̅ης ἐτεμμαῦ οὐοζ τ̅να̅τ̅ζε̅μ̅σο ἡ κεοῦαι 15
 ἐπεγμα κατ̅α̅ π̅ο̅υ̅α̅ρ̅σα̅ρ̅νι ἡ τε παῖωτ ἡ α-
 ραθος οὐοζ φ̅να̅κωτ νακ ἡ νοῦτοπος ἐρ̅β̅ο̅σι
 ἐρ̅τ̅α̅ι̅νοῦτ̅ ἡ καλως οὐοζ ἡ νατ̅ω̅οῦ ἡ νεκ-
 κλησιὰ οὐοζ σεναῶεμῶι ἡ μοι ἡ ἐν οὐπαρ-
 ρησιὰ ἡ ἐν πικοςμος τηρῶ ῶα ἐνεζ οὐοζ 20
 τ̅να̅θεροῦκωτ νακ ἡ ζανμηῶ ἡ τοπος ἡ ἐν
 πικοςμος τηρῶ τ̅να̅θερ νιφγλη τηροῦ ἡ τε
 πικοςμος τηρῶ τ̅ω̅οῦ νακ οὐοζ τ̅να̅θερ πεκραν
 μοζ ἡ πικοςμος τηρῶ οὐοζ τ̅να̅θερ ζανμηῶ
 ἐν τ̅ω̅ρον (sic) ἐπεκτοπος τ̅να̅θεροῦ ἐρ̅ω̅αι 25
 fol. 163. νακ ἡ ἐν πικοςμος τηρῶ μαλιστα π̅ε̅ζ̅ο̅οῦ
 ἡ τε πεκερφμεῦι ἐτε π̅ε̅ζ̅ο̅οῦ ἡ τε πεκσωκ
 ἐβὼλ πε οὐοζ ἡ ἐν παῖ ἐζοοῦ λιτωπ ἡ π̅ι̅-
 σοῦοντ̅ ἐπ̅κα̅ζι ἡ ἔντη οὐοζ λιτ̅χ̅λομ ζιχεν
 νικαρπος ἡ τε π̅κα̅ζι ἡ ἐν π̅ε̅ζ̅ο̅οῦ ἡ τε πεκ- 30

ΧΙΝΒΙΧΛΟΜ ΝΗΗΤΟΥ ΟΥΟΣ ΟΝ ΉΕΝ ΠΙΕΖΟΟΥ ΝΤΕ
 ΠΕΚΒΙΑΙΚ ΠΕΤΑΡΧΗ ΝΗΙΚΑΡΠΟΣ ΝΤΕ ΠΚΑΖΙ ΕΤΕ
 ΣΟΥΖ ΝΗΑΘΩΡ ΠΕ ΠΕΚΡΑΝ ΒΟCΙ ΉΕΝ ΤΦΕ ΟΥΟΣ
 ΥΤΑΙΝΟΥΤ ΟΝ ΖΙΧΕΝ ΠΚΑΖΙ Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡ-
 ΡΙΟΣ ΠΑΜΑΤΟΙ ΝΧΩΡΙ ΩΑ ΕΝΕΖ ΝΤΕ ΝΙΕΝΕΖ 5
 ΑΜΗΝ ΝΑΙ ΔΕ ΕΤΑ ΠΩC ΧΟΤΟΥ ΝΑΥ ΑΥΜΑΖΟΥ
 ΝΧΟΜ ΝΕΜ ΠΟΥΝΟΥ ΝΘΟΥ ΔΕ ΖΩΟΥ ΠΙΜΑΚΑΡΙΟΣ
 ΑΥΡΑΩΙ ΝΜΑΩΩ ΠΕ ΟΥΟΣ ΝΑΥΘΕΛΗΛ ΠΕ ΕΥΧΩ
 ΝΜΟΣ ΧΕ ΤΩΕΠΖΜΟΤ ΝΤΟΤΚ ΠΑΩC ΙΗC ΧΕ
 ΑΚΤΑΙΟΙ ΝΜΑΩΩ ΠΑΡΑ ΠΑΕΜΠΩΑ ΟΥΟΣ ΑΥΕΡC- 10
 ΦΡΑΓΙΖΙΝ ΝΜΟΥ ΑΥΖΟΠΟΥ ΕΒΟΛΖΑΡΟΥ ΟΥΟΣ ΦΗ
 ΕΘΟΥΑΒ ΤΟΥΝΟΣ ΝΙΜΑΤΟΙ ΕΥΧΩ ΝΜΟΣ ΝΩΟΥ ΧΕ
 ΑΜΩΙΝΙ Ω ΝΑCΗΝΟΥ ΧΩΚ ΕΒΟΛ ΝΦΗ ΕΤΑΥΟΥ-
 ΑΖCΑΖΝΙ ΝΜΟΥ ΝΩΤΕΝ ΟΥΟΣ ΠΑΙΡΗΤ ΑΥCΟΥΤΩΝ
 ΠΕΥΜΟΥΤ ΕΒΟΛ ΟΥΟΣ ΑΥΩΛΙ ΝΤΕΥΑΦΕ ΕΘΟΥΑΒ 15
 ΝΧΕ ΝΙΜΑΤΟΙ ΟΥΟΣ CΑΤΟΤΟΥ ΑΥΙ ΕΒΟΛ ΝΗΗΤΟΥ
 ΝΧΕ ΟΥCΝΟΥ ΝΕΜ ΟΥΕΡΩΤ ΟΥΟΣ Α ΠΩC ΘΡΕ
 ΜΙΧΑΗΛ ΒΙ ΝΠΕΥCΝΟΥ ΝΕΜ ΠΕΥΕΡΩΤ ΕΤΕΥ-
 CΤΟΛΗ ΝΝΟΥΩΙΝΙ ΟΥΟΣ Α ΠΩC ΒΙ ΝΤΕΥΦΥΧΗ
 ΉΕΝ ΤΕΥΧΙΧ ΝΜΙΝ ΝΜΟΥ ΟΥΟΣ ΑΥΕΡΑCΠΑΖΕCΘΕ 20
 ΝΜΟΥ ΟΥΟΣ ΑΥΚΟΥΛΩC ΉΕΝ ΝΙΠΟΡΦΥΡΑ ΝΕ-
 ΠΩΡΑΝΙΟΝ ΟΥΟΣ ΑΥΖΩΛ ΕΠΒΙCΙ ΝΕΜΑC ΟΥΟΣ
 ΝΑΡΕ ΠΙCΤΕΡΕΩΜΑ ΤΗΡΟΥ ΜΕΖ ΠΕ ΝΗΑΓΓΕΛΟC
 ΕΘΟΥΑΒ ΝΕΜ ΠΙΧΟΡΟC ΝΤΕ ΝΗ ΕΘΟΥΑΒ ΟΥΟΣ
 ΝΑΥΕΡΖΥΜΝΟC ΖΙΤΖΗ ΝΜΟΥ ΠΕ ΩΑΤΕΥΤΗΙΟΥ 25
 ΝΔΩΡΟΝ ΝΠΕΥΙΩΤ ΝΑΓΛΑΘΟC ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ
 ΟΥΟΣ ΑΥΤ ΕΧΩΟΥ ΝΤΕΥCΤΟΛΗ ΝΝΟΥΩΙΝΙ ΝΕΜ
 ΟΥΒΡΗΠΙ ΝΝΟΥΒ ΕΤCΟΤΠ ΟΥΟΣ ΝΑCΤΟΤC ΉΕΝ
 ΟΥΩΝΙ ΝΜΙΝ ΟΥΟΣ ΝΑΡΕ Ζ ΝΧΛΟΜ ΖΙΧΩC ΟΥΟΣ
 ΝΑΥΩΟΝΤ ΕΒΟΛ ΉΕΝ ΝΙΖΡΗΡΙ ΝΤΕ ΠΙΩΩΗΝ ΝΤΕ 30

πωνῃ οὐος ἀρεῖαι ἡπερραν νεν νιωορπ-
 ἡμικι ψα ἔνεε οὐος ἀρερε ἡαρελῆ τηρε
 ἡτε τφε νεν νιταγμα ἡτε νη εθογαν τρεμ-
 σορ ζικεν πιερρονος οὐος ἡτογερψαι νημαρ
 ἔεν ἱλῆμ ἡτε τφε μενεμεσα ναι ἂ ζανμονμεν 5

fol. 164. ψωπι νεν ζανχαρaban νεν ζανσετεβρηx
 νεν ζανμογῆζωογ εγωψ ἡμαψω οὐος
 νιμῆψ ετὸζι ἔρατογ νεν νικεματοι ἀγφωτ
 ἔβογν ἔτβακι πασγνκρατωρ δε πιβωκ ἡτε
 πιλριος γεωργιος ναρὸζι ἔρατq саβολ ἔατεν 10
 πисωма ἡτε περῶc οὐος ναρριμι ἔροq πε
 οὐος ἡπε ζλι ἡμογῆζωογ ογδε χοсем ψωπι
 ἔεν πιμα ἔρε πсωма ἡπιῶμῆι ἡῆητq ἀλλα
 наре πιμα τηρq οι ἡμογωῆι οὐος ἂ πικε ῃ
 ἡναλογ ἡτε πιλριος γεωργιος ετxῆ ἔεν 15
 ἡβακι ἀγὶ ψα πικεογαι ἡψφῆρ ἡτωογ ερ-
 саβολ ἡπсωма ἡπογῶc ερριμι εταγῆαγ
 ἔπογῶc xε ἀγῶλι ἡτερλφε οὐος παι ρῆτ
 ἀγφαῆτογ ἔβρηι ἔxωq ἀγογωψτ ἡμοq εγ-
 ριμι οὐος ἀπасγнκρατωρ δε ἀρεтамωογ 20
 ἔζωв нивен ἔта πῶc xотоγ ἡπογῶc οὐος ἀγ-
 ραψι ἡμαψω οὐος ἀγτωми ἡτερλφε εθογαν
 ἔβογн ἔπερεсωма етсмаpωογт οὐος асτωми
 ἔροq ζωс исхек ἡπογxоxс ἔβολ ἔπτηρq
 ογδε πιμῆιῆι ἡτε ἡεμεснqι ἡπερψωπι ἡῆητq 25
 ζολωс οὐος πεxε неρεβιαик ἡνογερпоγ xε
 теппагῆт ἔен ογμεῶμῆι xε ἂ φῆт ψωп ἔροq
 ἡπενῶc οὐος саxи нивен ἔтаqхотоγ наq
 гнаxокоγ наq ἔβολ ἡκαλωс λοιπον ἀγταλο
 ἡπисωма εθογαν οὐος наqψеψ сθοиноγqι 30

ΕΒΟΛ ΟΥΟΥ ΑΥΔΟΛΕ ΕΠΙΝΙ ΕΝΑΥΧΗ ΝΗΗΤΕ ΝΠΙΩ-
 ΒΟΡ ΝΖ ΝΡΟΜΠΙ ΝΕ ΝΜΟΝ ΖΛΙ ΝΗΗΤΕ ΝΕΜΩΟΥ
 ΠΕ ΟΥΟΥ ΑΥΧΟΠΕ ΝΜΑΥ ΟΥΟΥ ΝΑΡΕ ΠΙΧΑΚΙ
 ΝΕΜ ΠΙΜΟΝΜΕΝ ΨΟΠ ΠΕ ΟΥΟΥ Α ΦΙΟΜ ΒΙΣΙ
 ΕΠΨΩΙ ΣΑΠΨΩΙ ΝΤΠΟΛΙΣ ΟΥΟΥ ΝΑΟΥΩΨ ΕΩΜΕ 5
 ΝΜΟΣ ΕΠΕΣΗΤ ΠΕ ΝΠΙΣΤΟΣ ΔΕ ΕΤΑΥΣΩΤΕΜ
 ΕΤΣΜΗ ΝΠΩΕ ΕΥΣΑΧΙ ΝΕΜ ΠΙΜΑΚΑΡΙΟΣ ΓΕΩΡ-
 ΡΙΟΣ ΟΥΟΥ ΑΥΩΨ ΕΒΟΛ ΧΕ ΦΤ ΝΓΕΩΡΡΙΟΣ
 ΑΡΙΒΟΗΘΙΝ ΕΡΟΝ ΉΕΝ ΤΑΙ ΑΝΑΓΚΗ ΟΥΟΥ ΣΑΤΟΤΕ
 ΑΥΖΕΡΙ ΝΧΕ ΦΙΟΜ ΟΥΟΥ ΑΥΧΩΡ ΕΒΟΛ ΝΧΕ 10
 ΝΙΧΟΣΕΜ ΟΥΟΥ ΑΥΩΑΙ ΝΧΕ ΦΡΗ ΕΠΕΥΡΑΣΤ
 ΟΥΟΥ ΝΙΛΩΟΥΙ ΔΕ ΝΤΕ ΠΙΛΡΙΟΣ ΓΕΩΡΡΙΟΣ
 ΟΥΟΥ ΑΥΩΙΝΙ ΝΣΑ ΝΙΟΥΡΩΟΥ ΑΥΧΕΜΟΥ Α ΠΩΕ
 fol. 165. ΟΟΥΟΥ ΕΒΟΛ Α ΟΥΝΙΩΤ ΝΡΑΩΙ ΨΩΠΙ ΉΕΝ
 ΤΟΙΚΟΥΜΕΝΗ ΤΗΡΣ ΟΥΟΥ ΑΥΟΥΩΝ ΝΦΡΟ ΝΝΙΕΚ- 15
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ωοπ ἡντιγ ἡχε ναι μῆνι nem ναι χομ
 ετωω ναι ετςῆνογτ ρι κεχωμ χωρις φαι
 εγώου ἡφ† nem περμαρτγρος εθογав πια-
 ριος γεωργιος ἑταρσωκ ἑβολ ἡπερὰγων ἡχε
 πιαριος γεωργιος ἡσογ κρ ἡπιὰβοτ φαρ- 5
 μογθι ἡογέροογ ἡπαρασκεγῆ ἡναχπ ἡ†
 ἡπιέροογ ογορ νη τηρογ ἑταγερμαρτγρος
 ἑβολζιτεν πιαριος γεωργιος ογορ ἡσεῖρι
 ἡκῆ ἡωο nem χπ nem αλεξανδρα τογρω
 ογορ αγδι ἡπιχλομ ἡαττακο ἑβολζιτεν 10
 πενωc ἡηc πχc ογορ ἡσεογνογ ἡμωογ †νογ
 nem πιαριος γεωργιος ἡεν ἡλῆμ ἡβακι ἡνη-
 εθογав τηρογ ογορ ιc ναι μεν ανχοτογ
 νακ (sic) ωα παι μα ενταμω ἡμωτεν εθε
 νιῖσι nem νιαγων ἡωογταιωογ ναι ἑταγερ- 15
 ργπομενιν ἑρωογ ἡχε πιαριος γεωργιος
 πιωωix ἡρεγδρο ἡτε πενωc ἡηc πχc μαρενναγ
 δε ἑνιταιο ετβοcι ἑταγδιτογ ἡεν νιφνογι
 ζιτεν πενωωτηρ ἡηc ἡηc cωτεμ χε †νογ
 ω ναμενρα† ἡνη ἑταιναγ ἑρωογ ἡεν ναβαλ 20
 nem νη εταισοθμογ ἡναμαωx ἡνοκ πιελα-
 χιστοc θεδωτοc αcωωπι δε ἡεν πchoγ
 ἡπιμαιογ† ἡνογρο θεοδοcιος φα πιρεγερ-
 φμεγι ετταινογτ αγναγ ἑογωφηρι ἡεν
 πιωορп ἡέροογ ἑταγερογρο ογορ αγναγ 25
 ἐπιαριος γεωργιος ἑταγι ἑβολῆεν τφε ἡεν
 ογνιω† ἡωογ ογορ ναρε πιαρχηλγγελoc
 μοωι nemαγ πε αγτζεμco ἡπιμαιογ†
 ἡνογρο θεοδοcιος ριχεν πορονoc ἡνιρωμεoc
 εθε χε ναρε ογναζ† εγταλχρογτ ἡταγ 30

πε ἐβοῦν ἐπιλῆριος γεωργιος ἡπερσηοῦ τηρῆ
 πε [λοι]πον μενεσα κ̄ ἡρομπι ιςχεν ἐτα-
 ρεροῦρο οὔορ ἀρκωτ ἡνοῦνιω† ἡνεκκλησια
 fol. 167. ἡεν φραν ἡπιλῆριος γεωργιος οὔορ ἀρθωοῦ†
 ἐβοῦν ἡνιῆπισκοπος τηροῦ ἐπιαγιασμος ἡτε 5
 πιλῆριος γεωργιος οὔορ ἀρθωορπ ἡσα ταμετ-
 ελαχιςτος ζω νεν νιῆπισκοπος τηροῦ οὔορ
 νε διὸρ ἐρατ ζω πε ἡεν οὔμετατχομ ἡτε
 †μετῆελλο λοιπον ἐτανεραγιαζιν ἡτεκκλη-
 CIA εθοῦαβ ἡεν φραν ἡφ† νεν πιλῆριος 10
 γεωργιος οὔορ ἂ νιφγλοπονος ερψαλιν
 κατα πεττομ οὔορ ναρε ποῦρο νεναν πε
 νεν †ςγνκλητος τηρς νεν να†πολις τηροῦ
 οὔορ μενεσα ῥρενζεμσι νεν ποῦρο νεν
 πιμηω τηρῆ οὔορ ἂ ποῦρο ερκελεῦιν ῥροῦωω 15
 (sic) ἐρον ἡ†μαρτῦριᾶ ἡτε πιλῆριος γεωργιος
 εῖβε σε νε σοῦκ̄ ἡφαρμοῦθι πε πιῆροοῦ
 ἐτεμμαῦ οὔορ νανδισμῆ πε ἡεν οὔχαρωρ
 ἐταρφορ δε ἐ[πι]μα ερε π̄ο̄ μεῖρε ναρ
 ερχω ἡμος σε ἡμον φῆ ετὸνι ἡμοκ ἡεν 20
 νιμαρτῦρος τηροῦ οὔδε ἡνε οὔον ωωπι
 ερδὸνι ἡμοκ ωα ἡνερ οὔορ ἂμοκ ζω ἂ πιζωβ
 ερρω[γω] νῆν εἰχω ἡμος σε οὔμῆω ἡστρα-
 τηλατης νεν νιῆπα[r]χος νεν οὔρο (sic)
 ἡτε παῖ κοσμος ἀχω ἡσωοῦ ἡπωοῦ τηρῆ 25
 ἡπαῖ κοσμος νεν ποῦαζιῶμα νεν τοῦμετ-
 ραμαδ οὔορ ἀμοῦ ριχεν φραν ἡπεν̄ο̄
 ἡ̄̄ π̄̄̄ ναρραρ ἡπελςεβης ἡνοῦρο διοκλη-
 τianos πιλνομος οὔορ νε ἀρδῖσι ἡναι τηροῦ
 ἡχε παῖ μαρτῦρος εθοῦαβ φαι οὔορ ἐτανκῆν 30

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 ΟΥΟΣ ΝΕ ΝΠΕ ΖΛΙ ΝΒΗΤΟΥ ΟΥΩΜ ΠΕ ΟΥΔΕ
 ΠΚΕΟΥΡΟ ΑΛΛΑ ΝΑΦΕΝΚΟΤ ΝΕΜΑΝ ΕΥΣΟΠ ΉΕΝ
 ΤΕΚΚΛΗΣΙΑ ΕΘΟΥΑΒ ΝΖΑΝΑΡΟΥΖΙ ΠΕ ΝΤΚΥΡΙΑΚΗ 5
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 ΝΑΖΙΣ ΝΤΕ ΠΙΕΧΩΡΖ ΚΑΤΑ ΦΗ ΕΤΕΡΠΡΕΠΙ ΟΥΟΣ
 ΑΝΤ ΝΠΙΛΜΗΝ ΑΝΖΕΜΣΙ ΟΥΟΣ ΑΝΣΑΧΙ ΝΝΙ-
 ΜΕΤΝΙΩΤ ΝΤΕ ΦΤ ΟΥΟΣ ΝΑΦ[Ι] ΝΕΜΑΝ ΝΧΕ 10
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 ΟΥΟΣ ΝΑΥΕΡΕΤΙΝ ΝΝΟΥΕΤΗΜΑ ΜΕΝΕΝΣΩΣ ΑΥΔΖΙ 20
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 ΔΕ ΑΙΤΩΜΤ ΟΥΟΣ ΝΑΙ[ΟΥΩΨ ἔΕ]ΜΙ ἔΡΟΨ ΧΕ 5
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fol. 169. ἡΠΕΚΣΟΥΕΝ ΦΑΙ ΨΑ †ΝΟΥ ΠΕΧΗΙ ΝΑΨ ΧΕ ΕΙΝΑΨ-

1) Ms. ΠΕΨΖΟΜ.

COYEN ΦΑΙ ΝΝΑΩ ΝΡΗ† Ω ΠΑΙΩΤ ΝΠΙΝΑΥ
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 ΣΤΡΑΤΕΥΜΑ ΕΡΕΦΩΡΙΝ ἸΜΟΦ ἸΖΟ ΟΥΕ (sic¹)

¹) Read ΟΥΒΕ.

20 ΟΥΟΣ ΔΙΝΑΥ ἔροϋ ἸΚΕCΟΠ ἔΕΝ ΤΕΤΕΚ-
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 Ὠ ἸΡΟΜΠΙ ἸΕΠΙCΚΟΠΟC ΟΥΟΣ ΑΥΕΝΚΟΤ ἔΕΝ
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 ΝΙΩ† ἸΤΑΙὸ ἔΤΑ Φ† ΤΗΙΤΟΥ ἸΠΙΜΑΤΟΙ ἸΧΩΡΙ
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 ΤΗΡϋ ΝΕΜ ἔΕΝ ΝΙΦΗΟΥ Ἰ ΠΙΚΕCΕΠΙ ἸΤΕ ΠΕϋΩΟΥ
 ΝΕΜ ΠΕϋΝΙΩ† ἸΤΑΙὸ ΕΤῸCΙ ἔΔϋΧΗ ἔΕΝ ἸΛἸἸ
 ἸΤΕ ΤΦΕ ΤΠΟΛΙC ἸΠΟΥΡΟ ΠΧC ΛΟΙΠΟΝ †ΝΟΥ
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 ἔΔΝΕΜΙ ἔΕΝ ΟΥΜΕΘΜΗ ΧΕ ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC
 ἔΕΝΤ ἔΒΟΥΝ Φ† ἸΤΑΙ ἔΕ ΤΗΡC ΟΥΟΣ ΟΥΟΝ-
 ΤΕϋ ΠΑΡΡΗCΙἈ ἸΜΑΥ ἔΖΩΛ ἔΒΟΥΝ ἸΠΕΜΘΟ
 Ἰ†ΤΡΙΑC ΕΘΟΥΑΒ ἸCΗΟΥ ΝΙΒΕΝ ἔΒΙΖΜΟΤ ἔΧΕΝ
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 ΤΑΤΗC ἔΒΟΛΖΙΤΕΝ †ΛΑΓΑΠΗ ἔΒΟΥΝ ἔΒΟΥΝ (sic)
 ἔΝΕΝCΝΗΟΥ ἸΖΗΚΙ ΝΕΜ ΝΙΩΕΜΜΩΟΥ ΜΑΡΕΝ-
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 ΝΑΝ ΤΗΡΟΥ ὦ ΝΑΜΕΝ[ΡΑ† ἔΘ] ΡΕ ΠΙΛΓΙΟC ΓΕ-
 ΩΡΓΙΟC ΒΙΖΜΟΤ ἔΖΡΗΙ ἔΧΩΝ ΝΑΖΡΕΝ ΠΕΝῸC 30

ιῆς πᾶς ῥοπως ἵτεϛϛενζητ [ῥα]ρον οὔος
 ἵτεϛχω ναν ἐβολ ἵνεννοβι οὔος ἵτεϛμοϛ
 ἐπ[θ]ωοϛ† ἐβοϛν ἵτε πενλαος νικοϛχι νεν
 νινιϛ† νιβελλοι [νεν] νιᾶλλωοῖ νιχηρα νεν
 νιπαρθενος οὔος ον ἵτεϛμοϛ ἵφη ἔταϛ 5
 fol. 172. ϛιφρωοϛ ἵπαιχωμ ἀϛθαμιοϛ ἐβολ ἕεν νενϛ-
 ἕιϛι ἵμμηι ἕεν πᾶς ιῆς πενῶς φαι ἔτε ἐβολ
 ῥιτοτϛ ερε πιῶοϛ πρεπι ναϛ νεν πεϛῖωτ
 ἵἀαγαθος (sic) νεν πιπᾶ εθοϛαβ ἵρεϛ-
 τανῶ οὔος ἵομοοϛϛιος νεναϛ †νοϛ νεν 10
 ἵνχοϛ νιβεν νεν ᾠα ἔνεϛ ἵτε νιῆνεϛ τηροϛ
 ἶμην

fol. 172 obverse.

† ἕεν πραν ἵπεν¹
 ῶς ιῆς πᾶς ἀϛωωπι ἵχε 15
 παι ἶαathon ἵωενερφμεῖ
 ἵτε παι χωμ ἐβολ ῥιτοοτοϛ
 ἵνενμαιοϛ† ἵννηοϛ ἵμαι
 ἀγαπε πιδιακον πετρος ενε
 πι†ακον κελλοϛχ νεννοϛωη[ρι ἵπᾶτικ](?)ον 20
 ἀϛωοφϛ ἐβολ ἕεν ποϛἕιϛι ἵμ[ηι ἀϛτηϛ](?)
 ἐβοϛν ἐ†ακῖα ἵεκληϛῖα ἔτε
 μιχαηλ ἵτε †χεφρνε ἕ
 εϛωενερφμεῖ νωοϛ νεν νοῖο†
 ††ῥο ἐβον νιβεν εθναωϛ ἵῆητϛ ἵε νη 25
 εθναωτεμ ἐροϛ ἵτοϛχος χε νη ετ ον[ῥ](?)
 ἵτωοϛ ἵτε πῶς ερπεϛναι ἵνιϛ† νεν[αϛ]

¹) This and the following 17 lines are written below the last lines of the text.

ΚΕ ΝΗ ΕΤ[ΛΥCINI](?) ἔΒΟΛ ἸΤΩΟΥ ΤΕ ΠΩC †Μ
 ΤΟΝ ἸΟΥΨΙΧΗ ΤΕΡΡΟΘΒΟΥ ἔΒΕΝ ΚΕΝQ
 ΝΕΝΙΟ† ΕΘΟΥΑΒ ΑΥΡΑ[ΖΑΜ ΝΕΜ ΙCΑΑΚ]
 ΝΕΜ ΙΑ[ΚΩΒ]

fol. 172 reverse.

5

εΤΡC ΠΩC Φ† ἸΤΕ ΝΙΧΟΜ ΠΗ ΕΤἔΒΕΝ ΚΕΝQ ἸΠΕΡΙΩΤ
 ἸΛ[ΓΑΘΟC]¹
 ΠΗ ΕΡΕ ΝΕΦΑΖΩΡ ΜΕΖ ἸΝΑΙ ΝΕΜ ΜΕΤΩΕΝΖΗΤ ΠΗ
 ΕΤΧ

CΟΜC ἸCΗΟΥ ΝΙΒΕΝ ἸCΑ ΘΜΕΔΑΝΙΑ ἸΝΙΡΕΦΕΡΝΟΒΙ 10
 ΠΗ ΕΘΒΟΥΩ ΦΜΟΥ ΑΝ ἸΠΙΡΕΦΕΡΝΟΒΙ ἸΠΡΗ† ΤΕQ
 [ΤΑC]ΘΟΥ ΤΕQΩΝἔ ΤΕΝΤΩΒΖ ἸΤΕΚΜΕΤΑΓΑΘΟC
 [Φ†] ΠΙΜΑΙΡΩ[ΜΙ] ΖΙΤΕΝ ΝΙ†ΖΟ ἸΤΕ ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC
 ΤΕΚΕΡΠΙΝΑΙ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΡΕ ἔΙCΙ ΕΩΕΝΕΡΦΜΕΥΙ
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 ΤΟΤΚ ΠΙΩ[ΟΥ] ΝΕΜ ΠΙCΜΟΥ ΕΡΠΡΕΠΙ ΝΑΚ ΦΙΩΤ
 ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝἄ ΩΑ ΝΙΕΝΕΖ ΤΗΡΟΥ ἸΜΗΝ.
 ΧΡΟΝΟΝ ΜΑΡΤΥΡΟ ΧΩΒ. 20

¹) These lines are written in the middle of the page.

FRAGMENTS OF A SAHIDIC VERSION

OF THE

MARTYRDOM OF SAINT GEORGE.

Fragment A.

[Codex Borgianus CLII.]

page 12. ΔΘΑΝΑΣΙΟΣ¹ ΔΕ ΑΓΧΙ ΝΟΥΑΠΟΤ ΜΜΟΥΝΩΡΩ
 col. I. ΑΓΕΠΕΙΚΑΛΕΙ ΝΖΗΡΑΝ ΝΔΑΙΜΟΝΙΟΝ ΕΖΡΑΪ ΕΣΩΓ·
 ΑΓΤΑΛΑΓ ΝΑΓ. ΑΥΩ ΝΤΕΡΕΦΣΟΟΓ ΜΠΕΛΑΛΥ ΜΠΕ-
 ΘΟΟΥ ΨΩΠΕ ΜΜΟΓ ΕΠΤΗΡΓ. ΔΘΑΝΑΣΙΟΣ ΔΕ
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 ΜΜΟΓ. ΕΨΩΠ ΕΨΩΑΝ ΤΜ ΠΕΘΟΟΥ ΨΩΠΕ ΜΜΟΓ·
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 ΣΤΑΥΡΟΥ ΜΜΟΓ. ΠΑΛΙΝ ΟΝ ΑΓΧΙ [ΝΚ]ΕΛΠΟΤ
 page 12. ΜΜΟΥΝΩΡΩ (sic) ΑΥΩ ΑΓΤΕΖ ΖΗΚΕΠΑΖΡΕ ΕΡΟΓ
 col. II. ΑΓΕΠΕΙΚΑΛΕΙ ΝΖΗΚΕΝΟΒ ΝΡΑΝ ΝΔΑΙΜΟΝΙΟΝ ΕΥ- 10
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 ΣΦΡΑΓΙΖΕ ΜΜΟΓ ΝΨΟΜΗΤ ΝΣΟΠ ΕΠΡΑΝ ΜΠΕΙΩΤ
 ΜΗ ΠΩΗΡΕ ΜΗ ΠΕΠΝΛ ΕΤΟΥΑΛΒ. ΑΥΩ ΝΤΕΥΝΟΥ
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 page 14. ΝΑΣΙΟΣ ΔΕ ΑΓΡΩΠΗΗΡΕ ΜΜΟΓ ΠΕΧΑΓ ΝΑΓ ΧΕ
 col. I. Ω ΓΕΩΡΓΙΟΣ ΠΕΤΤΑΕΙΝΥ Ω ΠΖΗΒΕ ΝΤΜΕ ΤΩΡΚ
 ΕΡΟΚ ΜΠΕΣΤΑΥΡΟΣ ΜΠΕΧ̄C ΙC ΠΝΟΥΤΕ ΝΤΑΓΕΙ
 ΕΠΚΟΣΜΟΣ ΕΝΟΥΖΜ ΝΝΕΤΣΩΡΜ (sic) ΤΗΡΟΥ ΝΑ² 20

1) For the memphitic version of this fragment see page 8, line 15.

2) Memphitic version, p. 9.

ἡ ταψυχῆ· ἀγὼ νῆτ̄ ναῖ ἡ τε σφραγίς· ἐτὶ μὲν
 πεχῶς σεκάς ἐγέογων ναῖ· ἡ τε ρεφναγ δε
 ἡ δὲ ἡ γαρίος γεωργίος ἐτερπιστικ· ἀγλακτιζε
 ἡ πκαρ· ἀγπωρ ἀγταγὸ ἐζραῖ ἡ οὔμοογ ἡ θε
 page 14. ἡ οὔγειέρο ἐγζαάτε· ἀγὼ ἀγβαπτίζε ἡ μογ. 5
 col. II. ἐπραν ἡ πειωτ μὴ πωηρε μὴ πεπῶλ ἐτογὰβ.
 ἀσῶωπε δε ἡ τε ρεφούω ἐγβαπτίζε ἡ μογ
 ἡ τε γνογ α πμοογ ἀναχωρεῖ ναγ ἐπερμα
 ἡ κεςοπ. πῆρο δε ἡ τε ρεφναγ ἐπενταγῶωπε
 ἀγκελεύε ἐτρεγχι ἡ θανασιος ἐβολ ἡ βολ 10
 ἡ τπολις ἡ σεταγος ἐζραῖ γὴ οὔσηρε· ἀγχωκ
 ἐβολ ἡ τε ρμαρτγρία ἡ σογχογτσαῶγ ἡ πεβοτ
 page 15. τ[ωβε] ἀγχιτγ ἐπ[παρα]δισος γὴ οὔεοογ.
 col. I. μὴ ἡ σως ἀγογεςαζνε ἡ δὲ πῆρο ἐτρεγχι
 ἡ ἡ γαρίος γεωργίος· ἐπεῶτεκο ἡ κεςοπ ῶαν- 15
 τερσκεπτι ἡ μογ· σε οὔ πετερναααγ· γτοογὲ
 δε ἡ τε ρεφῶωπε ἀγκελεύε ἐτρεγῶμινε ἡ οὔ-
 νοβ ἡ τροχος· ἡ πεςμοτ ἡ οὔβλιβ· ἡ γαμῶε·
 ἐγχιρα ἡ γὴ σήρε ἐτπε γιπεςχτ δε γὴ δορτε·
 νε· ἐγχιρ ἐπζο ἡ ναγ ἐγὼβτ ἐζογν ἐρογ. 20
 πῆρο δε ἀγογεςαζνε ἐτρεγντὲ ἐβολγμὲν
 πεῶτεκο· ἡ σεχιτγ ἐπμὰ ἐτερε πμὰ ἡ γανον
 page 15. ἡ γητγ. ππετογὰβ δε γεωργίος ἡ τε ρεφει
 col. II. ἐπμα ἐτερε ἡ μανγανον ἡ γητγ· ἀγναγ ἐπε-
 τροχος ἐτε ἡ μανγανον πε ἐγχιρα ἡ σήρε 25
 μεν γιτπε ἡ μογ γιπεςχτ δε ἐγχιδορτε ἐπζο
 ἡ ναγ· ἐγὼβτ ἐζογν ἐρογ. ἀγχοος ἡ τε γνογ
 ἐζραῖ ἡ γητγ σε ναμε· ἡ τ̄ ναογχαῖ ἀν ἐβολ-
 γμὲν π[ε]ἡ μανγανον. μὴ ἡ σως δε ἀγῖτογ γμὲν
 περμееγε πεχαγ γμὲν περγητ. σε γεωργίος· 30

page 16. ΕΤΒΕ ΟΥ ΕΚΜΟΚ[Σ] ΖΙ ΝΑΪ. ΝΟΕΙ ἸΠΕΚΛΗΡΟC
col. I. ἸΝΤΑΦΤΑΖΟΚ ΧΕ ΠΕΧ̄C ΖΩΩC ἸΝΤΑΓΑΩΤ̄C ΖἸ
ΤἸΗΤΕ ἸΛΙCΤΗC ḲΝΑΥ. ἸΤΕΡΕΦΧΕ ΝΑΪ ΔΕ.
ΑΦΦΕΙ ἸΝΝΕΦΒΑΛ ΕΖΡΑΪ ΕΤΠΕ ἸΝΝΑΖΡἸ ἸΧΟΕΙC·
ἸΡΕΦῖΡΠΕΤΝΑΝΟΥC ΝΑΦ. ΠΕΧΑΦ ΧΕ ἸΧΟΕΙC ΠΕΤΕ- 5
ΜΕΦΩΒΕ· ἸΝΕΖ ΠΑΓΟΝΟΘΕΤΗC ἸΡΕΦΧΡΟ· ΠΩΟΥ-
ΩΟΥ· ΑΥΩ ἸΤΕΛΗΛ ΜἸ ΠΕΚΛΟΜ ἸΜΜΑΡΤΥΡΟC·
ΠΕΤΩΟΟΠ¹ ΧἸΝ ΤΕΖΟΥΕΙΤΕ· ΠΕΝΤΑΦΤΑΜΙΕ ΤΠΕ·
ΑΥΩ ΑΦCΜἸΝCΕΝΤΕ ἸΠΚΑΖ· ΖΙΧἸ ΠΜΟΟΥ· ΠΕ-
ΤΟΥΑΑΒ ἸΤΜΤΟΝ ἸΜΜΟC ΖἸ ΝΕΤΟΥΑΑΒ. ΠΕΤΕ 10

page 16. ἸΠΠΕ ΛΑΑΥ ἸΡΩΜΕ ΝΑΥ ἸΡΟC ἸΝΕΖ. ΠΕΝ-
col. II. ΤΑΦΠΩΡΩ ἸΒΟΛ ἸΤΠΕ ἸΘΕ ἸΟΥΖΒΩ· ἸΑΦΚΩ
ἸΖΗΤC ἸΜΜΟΟΥ ΜἸ ΝΕΙΩΤΕ ΜἸ ΝΑΗΡ ΕΤΝΑ-
ΝΟΥΟΥ. ΠΕΝΤΑΦΜΕΖ ΝΕΚΛΟΟΛΕ ἸΜΜΟΥ ἸΖΩΟΥ.
ΕΤΡΕΥΖΩΟΥ ἸΧἸ ἸΔΙΚΑΙΟC ΜἸ ἸΡΕΦῖΡΝΟΒΕ. 15
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ΡΩΟΥ ΖἸ ΟΥΜΑΩΕ· ΠΕΝΤΑΦΟΥΩΖ ἸΖΗΤC ἸΤἸΑΡ-
ΘΕΝΟC ἸΤΟΥΑΑΒ ΜΑΡΙΑ ἸΘΕ ἸΤΑΦΟΥΑΩC. ἸΒΟΛ
ΧΕ ΜἸΩΒΟΜ ἸΛΑΑΥ ἸΝΕΖ. ἸΖΟΤΖΕΤ ἸCΑ ἸΧΩΚ
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page 17. ῖΡΝΟΒΕ (sic)· ΝΓἸἸΤΟΝ ΝΑΪ ἸΒΟΛ ΖἸ Ν[Ε]Ι ΖΙCΕ
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ΒΛΙΛ ΑΥΩ ἸΤΕΡΟΥΖΩΚ ἸΧΩΦ ΑΥΩΑΑΤΦ ΑΥΑΑΦ
ἸΜΕΛΟC ΜΕΛΟC. ΠῖΡΟ ΔΕ ΔΙΔΙΑΝΟC ΑΦΧΙCΕ

1) Memphitic version, p. 10.

2) Memphitic version, p. 11.

ΕΞΡΑΪ ἸΤΕΥΣΜΗ ΕΥΧΩ ἸΜΟΣ ἸΝΕΡΡΩΟΥ ΧΕ ἈΝΑΥ
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 ΜΗΣ Μὴ ΠΖΕΥΣ· Μὴ ΣΚΑΜΑΝΤΡΟΣ Μὴ ΦΑΙΣΤΟΣ
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 ἔΠΑΡΙΣΤΟΝ· ΑΣΩΩΠΕ ΔΕ ΖΝ ΤΕΥΝΟΥ ἔΤῆΜΑΥ·
 Ἰ ΠΑΗΡ ΜΟΥΖ ἸΚΛΟΔΛΕ ΑΥΩ ΑΥΝΟΒ ἸΚΜΤΟ
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 ΣΗΤ· ἔΒΟΛ ΖΝ ἸΠΗΥἔ ΕΥΖΜΟΟ· ἔΣΜ ΠΖΑΡΜΑ ἸΝΕ-
 ΧΕΡΟΥΒΙΝ ΑΦΑΖΕΡΑΤΦ ΖΑΤῆ ἸΤΑΠΡΟ ἸΠΩΗΪ·
 ΑΦΚΕΛΕΥἔ ἸΜΙΧΑΗΛ ΕΤΡΕΦΦΙΝΕ ἸΝῆΜΕΛΟΣ· ἸΓΕ- 25
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 ΕΦΔΝΖ ΧΕ ἸΤῙ ΝΑΟΥΧΑΙ ΑΝ ἔΒΟΛΖΝ ΠΕΙΜΑΝΓΑ-
 ΝΟΝ· ΧΕΚΑΣ ΕΦἔΠΙΣΤΕΥἔ ΧΕ ΟΥΝ[ΒΟΜ] ἸΠΝΟΥΤΕ·

¹) Memphitic version, p. 12.

ΕΤΟΥΝΕC ΝΕΤΜ[ΜΟΟΥΤ]¹ ΜΗΝΙCΑ ΤΡΕΥΜΟΥ. ΠΧΟ-
 ΕΙC ΔΕ ΙC ΑΦΑΜΑΖΤΕ ΝΓΕΩΡΓΙΟC ΖΗ ΤΕΡ[ΒΙΧ]
 ΠΕΧΑΦ ΝΑΦ ΧΕ ΓΕΩΡΓΙΟC ΤΒΙΧ ΝΤΑCΠΛΑCCE
 page 19. ΝΛΔΑΜ ΝΨΟΡΠ ΝΡΩΜΕ· ΝΤΑΪΤΑΜΙΟΦ ΕΒΟΛ ΖΗ
 col. I. ΠΚΑΖ ΝΜΜΛ ΝΨΑ. ΝΤΟC ΟΝ ΤΕΝΟΥ· ΕΤΝΑΠΛΑCCE 5
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 ΝΩΝΖ. ΑΥΩ ΝΤΕΡΕ ΠΧΟΕΙC ΑCΠΑΖΕ ΝΜΟΦ
 ΑΦΒΩΚ ΕΖΡΑΪ ΝΠΗΓΕ ΜΗ ΝΕΦΑΡΓΕΛΟC. ΓΕΩΡ-
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 [Α]ΦΜΟΟΥΦ ΑΦ[Τ]ΩΜΝΤ ΕΝΡ[ΡΩΟΥ] ΖΗ ΤΕΠ[Λ]- 10
 ΑΤΙΑ ΕΥ†ΖΑΠ [Ε]ΖΗΡΩΜΕ ΕΑΥΨΩΛ¹ ΝΟΥΡΠΕ.
 page 19. ΑΦ† ΜΠΕΦΟΥΟΪ ΑΦΡ ΖΙΘΗ ΝΜΟΟΥ· ΠΕΧΑΦ ΝΑΥ
 col. II. ΔΕ Ω ΝΡΡΩΟΥ· ΑΤΕΤΗCΟΥΩΝΤ ΜΗ ΠΕΤΗCΤΡΑ-
 ΤΕΥΜΑ ΧΕ ΑΝΓ ΝΙΜ· ΑΦΕΙΩΡΗ ΔΕ ΕΖΟΥΝ ΕΖΡΑΦ
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 ΝΜΟΝ· ΑΛΛΑ ΕΦΕΙΝΕ ΝΜΟΦ ΠΕΤΗΜΑΥ ΓΑΡ
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 ΨΩΒ ΝΒΙ ΠΕΠΕΤΟΥΑΔΒ ΓΕΩΡΓΙΟC ΠΕΧΑΦ ΧΕ
 ΛΝΟΚ ΠΕ ΓΕΩΡΓΙΟC· ΠΕΝΤΑΤΕΤΗΨΑΛΤΗ ΖΗ 20
 page 20. ΤΕΦΜΗΤΕ· ΕΘΒΕ ΟΥ ΤΕΤΗΝΟΟΒΝΕΒ ΝΠΡΑΝ ΝΠΑ-
 col. I. ΝΟΥΤΕ ΠΕΝΤΑΦΤΑΜΙΟ ΝΤΠΕ ΜΗ ΠΚΑΖ ΜΗ ΝΕΤ-
 ΝΖΗΤΟΥ ΤΗΡΟΥ· ΑΥΩ ΑΦ† ΝΗΤΗ ΝΤΜΗΝΤΕΡΟ.
 ΕΨΑCΤΑΚΟ. ΑΦΝΑΥ ΔΕ ΝΒΙ ΑΝΑΤΟΛΑΙΟC² ΠΕC-
 ΤΡΑΤΥΛΑΤΗC ΧΕ Α ΓΕΩΡΓΙΟC ΤΩΟΥΝ ΕΒΟΛ ΖΗ 25
 ΝΕΤΜΟΟΥΤ· ΑΦΠΙCΤΕΥΕ ΝΤΟΦ ΜΗ ΤΕΦΔΑΞΙC

1) A later hand has written on the margin the Arabic equivalent of this word; سرقوا

2) Memphitic version, p. 13.

20. page 20.
 col. II.

τηρε· ψυχη νιμ ἡταγπιστευέ ἐπσοεic· ἡπε-
 ροογ ἐτεῖμαγ εὔναρ μααβ ψic ἡωε επc-
 ταίου ψιτε ἡψυχη. ἀκελεγε ἡδὶ πῆρο δα-
 διάνος ετρεγχιτογ¹ ἡβολ ἡτπολιc ἡσεζρα
 ἡμοογ· ἐζεν μαῖχαῖε· ἡσεααγ ἡμῆτ ἡταγμα· 5
 ἡσεζοτβογ ζῆ ἡτσηε. ἀγὼ ἡτειζε ἀσχωκ
 ἐβολ ἡδὶ τεγμαρτγριὰ ζῆ ογζομολογiὰ ἐνα-
 νογc· ἡσογ μεντη ἡπεβοτ ἡωip· ἀγχι ἡνεγ-
 κλομ· ἀγχιτογ εππαρადicoc ζῆ ογειρηνη·
 ἀγὼ σετωβζ ἐχων ἄνον νει ρεφῆρνοβε ἡναζρῆ 10
 πενῆρο πεχ̄c.

21. page 21.
 col. I.

Μῆῆca ναῖ ἀκελεγε ἡδὶ δαδιάνος ετε πε
 δρακων ετζῆ πνογν πε ετρεγεine ναq
 ἡῖπετογααβ γεωργicoc· επβημα· ἀγὼ ἀγογεζ-
 σαζνε ετρεγεine ἡογδλοδ ἡπενιπε· ἡσεχτο 15
 ἐχωq ἡπδικαιoc. μῆῆcωc ἡσεεine ἡογδαλαζτ
 ἡσενογχε ἐροc ἡογταζτ ζαροc· ωαντες-
 βρβῆ· ἡσεογων ἡτεqταπρο ζῆ ογὰχω ἡπενιπε·
 ἡσεωογε ταζτ εζραῖ ἐρωq. μῆῆcωc δε on
 ἀκελεγε ετρεγβολq ἐβολ ζῆ ἡπενιπε ἡσε- 20
 οqτ ἡζῆειβτ ἐ[τ]εqἄπε. ἀγογασαζνε δε
 22. page 22.
 col. II.

on ετρεγεine ἡογνοδ ἡωνε· ἡσεω̄τωωτq
 ἡσεογασq εζραῖ ἐχῆ τεqἄπε ἡσεοpḥ ἡμοq·
 ζῆ ογταζτ· ἀγὼ ἡσεκοpκῆ ἡπωνε. ζῆ ογμα
 εqεκῆκωp ἐπεcητ· ζωcτε ἡτε νεqμελοc νογζ 25
 ἐβολ ἡνεγῆρηγ. ἡτερεqqi δε εζραῖ ζα †κε (sic)
 βασανoc. ζῆ ογμῆτχωῶρε· ἐρε πωνε οqτ
 ἐχῆ τεqἄπε· ωα πεqμοκζ. ἀκελεγε ετρεγ-

1) This word has been written on the margin by a later hand.

αὐτῷ ἐζραΐ ἡσάσῳ· ἡσέζωκ ἡμοῦ. παῖκαιος
 δε νεῦσοπὲ ἐῖσῳ ἡμος δε πασθεῖς ἰς πεῖχ
 ναζμετ ἐβολῆν νει βασανος. μῆνσα ναΐ
 δε ἀκελεῦε ἡβὶ πεδρακων ἐτῆρ ἡνοῦν.
 ἐτρεῦταμιὸ ἡοῦεζε ἡζομῆντ ἡσεοῦτ¹ ἐζοῦν 5
 ἐρος ἡζῆειβτ ἐῦωοῖ μὴ ζενοῖμε ἐῦωοῖ.
 ἡσενοῦσε ἐζοῦν ἐρος ἡπῆκαιος. ἀγὼ
 ἀκελεῦε ἐτρεῦκωτε ἡζῆζομῆντ μὴ ζεν-
 μαῆγανον. ζωστε ἡτε νεῦμελος ἐτῆζοῦν
 ῶω ἐβολ ἡθε ἡοῦσνοοῦ ἡπῶωμ. ντερεῦρεῖ 10
 δε ζα ἡκεβασανος (sic) ζῆ οὔμντῳωρε. ἀκε-
 λεῦε ἐτρεῦχίτῳ ἐπεῶτεκο. ἡσε νοῦε ἐβολ.
 ῶαντεῦμοῶτῳ δε ζῆαῶ ἡκολασίς. ῥνα
 ἀνζαλίσκε ἡπῆσα ἡτεῦμῆντβῆρε. α πασθεῖς δε
 οὔωνε ἐροῦ ζῆ τεῦωη ἐτῆμαῦ πεῖσαῦ ναῦ 15
 δε τωκ ἡμοκ γεωργιος ἀνοκ γαρ ἡῶοπ
 ἡμῆμακ. εἰς ζῆῆτε ἀκμοῦ ἡπῶορπ ἡσοπ
 αἰτοῦνοσκ πμεζῳτοοῦ δε [ἡ]σοπ ἡῆνῃ
 [ἐ]ροκ ζιχῆ νε[κ]λοῶλε. τα σι [ἡ]ῆπαρα-
 ῆηκη [ἡται] βάλωοῦ [ἐροκ ἐτε πεκ] σωμα 20
 [μὴ τεκ] ψῡχη τέ. τεκμαρτῡριὰ γαρ να-
 ῶωπε ἐσῆσοεῖτ ζῆ ἡμντερωοῦ ἡσαῶε
 ἡρομπε· βῆβom τενοῦ· ἀγὼ ἡῆτῆβωλ ἐβολ.
 ἀγὼ ἡ πασθεῖς ἀσπάζε ἡμοῦ. ἀβωκ ἐζραΐ
 μῆνῃε μὴ νεῦαγγελος. ντερε² ζτοοῦε δε 25
 ῶωπε· ἀκελεῦε ἐτρεῦεῖνε ἡμοῦ ἐπβῆμα.
 πεῖσαῦ ναῦ ἡβὶ πῆρο μαρνεῖντιος δε γεωργιος

1) Memphitic version, p. 14.

2) Memphitic version, p. 15.

†ΑΙΤΙ ΝΜΟΚ ΝΟΥΑΪΤΗΜΑ [ΧΕ] ΝΝΕΚΡΜΑΓΙΛ
 [Ν]ΖΗΤΩ ΠΕ ΠΑ ΧΟΕΙΣ ΠΡΡΟ [ΜΗ ΠΕ]ΩΒΕ [Ν]ΝΟΥ-
 ΤΕ· ΜΗ ΤΑΡΤΕΜΙΣ ΤΜΑΛΥ ΝΗΝΟΥΤΕ ΤΗΡΟΥ †ΝΑ-
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 ΖΟΪΝΕ ΜΕΝ ΕΒΟΛ ΝΖΗΤΟΥ· ΖΗΕΒΟΛΖΗ ΖΕΝ-
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 ΕΤΖΙΩΟΥ· ΧΙΝΟΥΝΕ ΕΒΟΛ ΑΥΩ ΝΣΕ†ΚΑΡΠΟΣ
 ΕΩΠΗΖ ΕΒΟΛ ΑΥΩ ΝΑΤΚΑΡΠΟΣ ΝΣΕΩ ΕΥΔ
 ΝΑΤΚΑΡΠΟΣ· ΤΗΝΑΠΙΣΤΕΥΕ ΕΠΕΚΝΟΥΤΕ. ΠΠΕΤ-
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 ΑΥΝΟΒ ΝΚΗΤΟ ΩΩΠΕ ΚΑΤΑ ΘΕ ΝΤΑΩΩΠΕ
 ΜΠΝΑΥ ΝΤΑΩΤΩΟΥΝ ΕΒΟΛΖΗ ΝΕΤΜΟΟΥΤ· ΑΥΩ
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 ΡΕΩΝΑΥ ΔΕ ΝΒΙ ΠΡΡΟ ΠΕΧΑΩ ΧΕ ΝΤΚ ΟΥ ΝΟΒ
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 ΧΕ ΕΙΝ[Α]ΤΑΚΩΩ ΝΑΩ ΝΖ[Ε]· ΑΩΚΕΛΕΥΕ ΕΤΡΕ[Υ]-
 ΤΑΜΙΟ ΝΟΥΝ[ΟΒ] ΝΒΑΩΟΥΡ ΝΣΕ[ΩΑΑΤΩ] ΖΗ

¹) Memphitic version, p. 16.

ΤΕΡΜΗΝΤΕ ΝΣΕΛΛΑΓ ΝΩ ΣΝΑΥ ΑΥΩ¹. ΤΕ
 ΘΕ ΝΤΑΓΓ† ΝΠΕΡΠΝΑ.
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 ΝΟΒ ΝΧΑΛΧΙΩΝ (sic). ΝΣΕΝΟΥ ΣΕ ΕΖΡΑΪ ΕΡΟΦ
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 ΝΑΪ ΕΤΣΑΖΤΕ ΖΑ ΠΕΧΑΛΧΙΩΝ (sic) ΑΥΠΩΤ
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 ΕΤΕΦΩΟΠ ΝΖΗΤΦ [ΑΥΤΑΜΕ ΠΡΡΟ ΣΕ Α ΠΙΤΑΛΛΙ-
 ΠΟΡΟΣ ΡΩΚΖ ΜΠΤΗΡΦ ΑΦΟΥΑΖΣΑΖΝΕ ΝΣΕΤΟΜΣΦ
 ΝΠΚΑΖ ΜΗ ΠΕΧΑΛΧΙΩΝ (sic). ΕΤΕΦΩΟΠ ΝΖΗΤΦ]²
 ΣΕΚΑΣ ΝΝΕ ΝΕΧΡΙΣΤΙΛΝΟΣ ΖΕ ΕΡΟΦ ΝΣΕΦΙ 15
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 ΕΡΟΦ. ΕΥΒΗΚ ΔΕ ΕΤΑΜΕ ΠΡΡΟ. ΑΥΝΟΒ ΔΕ
 ΝΨΤΟΡΤΡ ΔΕ ΨΩΠΕ. ΖΩΣΤΕ ΝΤΕ ΤΠΕ ΡΚΑΚΕ
 ΝΣΕΤΜΡΟΥΔΕΙΝ ΝΒΙ ΝΣΙΟΥ. ΝΕ Α ΠΧΟΕΙΣ ΓΑΡ
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 (sic) ΕΦΣΩ ΝΜΟΣ ΣΕ ΑΝΟΚ³ ΠΕ ΠΝΟΥΤΕ ΝΤΑΓ-
 ΤΟΥΝΕΣ ΛΑΖΑΡΟΣ. ΕΒΟΛ ΖΗ ΝΕΤΜΟΟΥΤ. ΝΤΟΚ
 ΖΩΩΚ Ω ΓΕΩΡΓΙΟΣ †ΣΩ ΝΜΟΣ ΝΑΚ ΣΕ ΑΜΟΥ
 ΕΒΟΛ ΖΗ ΠΕΧΑΛΧΙΩΝ (sic) ΝΓΑΖΕΡΑΤΚ ΕΣΗ
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 ΑΥΩ ΝΤΕΥΝΟΥ ΑΦΤΩΟΥΝ ΕΒΟΛ ΖΗ ΝΕΤΜΟΟΥΤ

1) The page ends here.

2) The words enclosed by brackets have been written on the margin by a later hand.

3) Memphitic version, p. 17, l. 4.

ἡδὲ ἡμάρτυρος ετοῦααβ γεωργιος· ζωσ
 ἡπε λααγ ἡπεθοογ ωωπε ἡμογ επτηρη.
 πεχε ἡχοεις ναγ γε γεωργιος οὐν οὐνοβ
 ἡραωε ωοοπ ζῆν τπε· ἡπεμτο ἐβολ ἡναργελοσ
 page 26. 5
 col. II. ἔχῃ πεκλῶν. ανοκ δε ον ἡνηγ ωαροκ ζιχῇ
 πεκλοὸλε ταῖβom νακ· ἡθε ἡαβραζαμ μῆ
 ἰσαακ μῆ ἰακωβ νακληρονομος βῆβom αγω
 ἡῤχρο· ἡνοκ γαρ ἡωοοπ ἡῤμακ. πχοεις
 δε ις αqβωκ ἐζραῖ ἡπηνγὲ μῆ νεqαργελοσ.
 μῆῆσως δε ον νεταζερατογ ετσαρτε ζα 10
 πεχαλχιον ἡτερογναγ ἐπενταqωωπε· αγωτ
 αγμαε πῤρο γε γεωργιος· πεντακνοσχ ἐπε-
 χαλκιον· εις ζῆντε τενογ εqῡcbω ζῆν τῤολις.
 αγω αqκελεγὲ ἐτρεγῆτῤ ναq.¹

. 15
 page ?
 col. I. γεωργιος ταμογ ἐρογ αqβινε ἡῆνογβ εγκῆ
 εζραῖ αqχιτογ ἐζογν ἐπτοπος. πρωμε δε
 ἡταqωρῖ ἡνογχ ἡτερε παιῖμονιον κδαq
 ἡογκογῖ αqωω ἐβολ γε ἡνογτε ἡῤζαριος
 γεωργιος κω ναι ἐβολ· αγω αqζομολογει 20
 ἡπεqνοβε ἡπεμτο ἐβολ ἡογον νιμ ἡ πνογτε
 ωενεζητηq ζαρογ αqνεx παιῖμονιον ἐβολ
 ἡζητηq. ἡτερε πογχαῖ δε ωωπε ναq πεχαq
 ἡτεqςζιμε γε αῖρνοβε ἐπνογτε ἡῤζαριος
 γεωργιος τενογ βε τωογν ἡτεβωκ ἐπενῆι 25
 ἡτεcινε ἡῆνογβ ἡπτ[οπο]c. παν²

page ?
 col. II.
 κων

¹) The page ends here.

²) The column ends here.

NOBE
 ΝΑΦ ἸΒΙ ΤΕΦΣΙΜΕ ΧΕ ΧΙΝΧΨΟΝΣΑΦ ΑΥΡΩΜΕ
 ΧΕ ΓΕΩΡΓΙΟΣ ΕΙΝΕ ΝΑΦ ἸΠΕΚΖΟΥΡ· ΑΪ†ΝΑΦ
 ἸΝΝΟΥΒ. ΑΥΩ ΟΥΡΩΜΕ ΠΕ ἸΟΥΟΒΩ ἸΚΑΡΟΥΣ.
 ἸΝΟΚ ΔΕ ΑΪΜΟΟΨΕ ΝἸΜΑΦ ΨΑΖΟΥΝ ΕΠΤΟΠΟΣ. 5
 ΑΥΩ ΑΪΛΟ ΕΙΝΑΥ ΕΡΟΦ. ΠΡΩΜΕ ΔΕ ΑΦΕΙΜΕ
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 ἸΤἸ ΠΝΟΥΤΕ ΕΧΜ ΠΕΖΜΟΤ ἸΤΑΦΤΑΖΟΦ ΜἸ ΘΕ
 ἸΤΑΦΟΥΧΑΪ ΕΒΟΛ ΖἸ ΠΔΑΙΜΟΝΙΟΝ. ΑΥΩ ΝΕΦ-
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 [ΨΠ]ΗΡΕ
 ΗΠΕ
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 ΕΒΟΛ. ΑΥΕΙ ΨΑΡΟΦ ἸΒΙ ΝῖΡΩΟΥ ΜΝ ἸΚΩΜΗΣ.
 ΑΥΠΑΖΤΟΥ ΑΥΧΙΣΜΟΥ ΖἸ ΠΕΦΤΟΠΟΣ ΕΤΟΥΑΑΒ 20
 ΑΥΕΙΝΕ ΝΑΦ ἸΖΝΔΩΡΟΝ. ΖΟΙΝΕ ΑΥΤΑΜΙΟ ἸΖἸ-
 ΖΙΚΟΝ ἸΝΟΥΒ ΑΥΤΑΖΟΥ ΠΕΦΤΟΠΟΣ
 ΖἸ ΚΟΟΥΕ ΔΕ ΑΥΤΑΜΙΔ ἸΖἸΛΙΜΗΝ ἸΝΟΥΒ. ΜἸ
 ΖΕΝΚΥΜΕΛΙΟΝ ΜἸ ΖΝΕΥΑΓΓΕΛΙΟΝ ΕΥΡἸΜΕΕΥΕ
 ἸΝΕΥΨΗΡΕ. ΑΥΩ ΝΕΡΕ ἸΖΑΓΙΟΣ ΓΕΩΡΓΙΟΣ· 25
 ΧΙΖΜΟΤ ΕΖΡΑΪ ΕΧΩΟΥ ἸΝΑΖΡἸ ΠΝΟΥΤΕ. ΑΥΩ
 Ἰ ΠΕΧ̄† ΝΑΦ ἸΠΕΙ ΚΕΝΟΒ ἸΖΜΟΤ· ἸΘΕ ἸΤΑΦΩΡΚ
 ΝΑΦ ΕΦΧΩ ἸΜΟΣ ΧΕ ΔΙΩΡΚ ἸΜΟΪ ἸΜΙΝ ἸΜΟΪ·
 ΧΕ ΡΩΜΕ ΝΙΜ ΕΤΨΟΟΠ ΖἸ ΟΥΛΑΝΑΓΚΗ ΜἸ ΠΙ-
 ΡΑΣΜΟΣ ΝΙΜ· ΕΦΨΑΝΩΨ ΕΖΡΑΪ ΕΡΟΪ ΖἸ ΠΕΦΖΗΤ 30

page ?
col. I.

page ?
col. II.

page ?
 col. I. τηρὴ νεφχοος σε ἴπνοῦτε ἱπῆγαριος γεωργιος
 βοῦθει ἐροῖ. †ηαναζμοῦ ἐβολ ζῆ πιασμος
 νιμ· μὴ ἀναγκη νιμ εις ναῖ μεν ἀνχοοῦ
 ετβηῖτκ ὡ ἱμαρτῦρος ἱπεῶ αὐὸ ἱχωωρε
 ἱδῦνατος· πεντα πνοῦτε †ταειὸ ναρ ζῆ 5
 τπε αὐὸ ζιχὴ ἱκαζ· τῆσοπὲ ἱμοκ ἀριπρε-
 βεῦε ἐζραῖ ἐχων ἱναζρὴν πεντακμεριτῇ
 πεῶ νεφωενεεστηρ ζαρων. νεφαυζανε ἱνε-
 σω, μὴ μενενημα. ἱῆσανῶ ἱρ[ω]με
 page ?
 col. II. νεφ†βom ἱντῖνοοῦε αὐὸ νεφζωτῇ νῆμαν 10
 ἱπερνα· μὴ τεφἀγραπυ ζι οὔσοπ. νῆρι ἱμαῦ
 ἱνιζισε· μὴ πιπολῦμος ἐβολ ζιχων. αὐὸ
 νερρωοῦ μὴ νεζοῦσιὰ μὴ ναρχων μὴ νε-
 κριτης· ἐταρχει ἐχων. νῆλαῦ ἱζῦμερος ἐζοῦν
 ἐπερπλασμα ετοῦααβ· αὐω νῆ† ναν ἱζῆνοῦ- 15
 οειῶ ἱειρηνικον· σε τῆσοοῦν σε οὔνβom
 page ?
 col. I. ἱμοκ ἐπρεσβ[εῦε ἐζ]ραῖ ἐχων [ἱ]τῆ τεχαρις
 μὴ τμῆτμαῖρωμε ἱπενχοεις ιῶ πεῶ παῖ
 ἐβολ ζιτοὸτῇ ἐρε πεοοῦ μὴ πταειὸ· μὴ τε-
 προσκῦνεςις ἱρεπει ναρ μὴ περειωτ ἱαγα- 20
 θος μὴ πεπῆα ἐτοῦααβ· ἱρεφτανζο μῆτηρῇ
 αὐὸ ἱζομοοῦσιον· τενοῦ μεν αὐὸ ἱοῦδειῶ
 νιμ αὐὸ ῶα ναιων τηροῦ ἱναιων ζαμην.

ασχωκ ἐ[βολ ἱβ]ι τμαρτῦρια [μὴ ἱβom] 25
 ἱπῆγαριος [γεωργιος] ζῆ οὔειρηνη [ἱτε]
 πνοῦτε ζαζαμην (sic) ιῶ μπα

col. II. p?

εγω ελαχ στεφανος και ιωαννης αδελφοῦ 30

γραψα ἀριπενμεφεγε· ποῶς ἰῶ πεῶς ἐφεσμοῦ
 ἀγῶ νεφζαρεζ ἐπῶνζ μὴ ἔταζο ἐρατῇ
 ἡπάπα ἰακῶβ πῦγ ἡπαρχηπαπα ληγς μὴ
 κοῦλβαν ἀποχωριον ὦμιν πανος χε ἡτοῖ
 ἀφῇ προοῦω ἡπειχωμε ἡγυπομνημα ἡπι- 5
 ζαριος γεωργιος ζα ποῦχαῖ ἡτεφψγχι χε
 κας ἐρε πζαριος γεωργιος μαχιζμοτ ἐχωῖ
 ἡναζρῇ πῖρο πεῶς ἡτόγχοῖ ζῇ πειλιων
 ἡπονηρον ἀγῶ ἡῖῖναῖ ἡοῦμερος μὴ οὔ
 κληρος μὴ νετοῦλαβ τηροῦ ζῇ πκελιων 10
 ετνηγ [ζαμην].

Fragment B.

ΜΕ. ΜΟΥΤΕ¹ ΕΡΟQ ΧΕ ΛCΗΡ· ΑΥΝΟΧῶ ΕΒΟΛ ΜΜΑΥ
 col. I. ἸΒΙ ἸΖΥΠΗΡΕΤΗΣ ΑΥΚΟΤΟΥ ΕΠΕCΗΤ. ΑΥΟΥΕ ΔΕ
 ΕΒΟΛ ΜΠΤΟΥ ΝΟΥCΤΑΔΙΟΝ. ΑΥΩ ἸΤΕΥΝΟΥ
 ΕΙC ΟΥΝΟΒ ἸΖΡΟΥΜ ΠΕ ΑΥΩΠΕ· ΖΩCΤΕ ΕΤΡΕΠ-
 ΤΟΥ ΤΗΡῶ ΝΟΕΙ. ΑΥΩ Ἰ ΠΧΟΕΙC ΕΙ² ΖΙΧΝ 5
 ΝΕΚΛΟΟΛΕ· ΑΥΜΟΥΤΕ ΕΓΕΩΡΓΙΟC ΕΥΧΩ ΜΜΟC
 ΝΑΥ· ΧΕ Ω ΠΑCΩΤΠ ἸΖΜΖΑΛ ΤΩΟΥΝ ΕΖΡΑΪ
 ΖΙΧΜ ΠΚΑΖ. ΖΝ ΤΕΥΝΟΥ ΔΕ ΕΤΜΜΑΥ ΑΥΤΩΟΥΝ
 col. II. ἸΒΙ ΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟC ΕΒΟΛΖΝ ΝΕΤΜΟΟΥ.
 ΑΥΠΩΤ ΖΙΠΑΖΟΥ ἸΝΖΥΠΕΡΕΤΗΣ ΑΥΧΙΩΚΑΚ ΕΒΟΛ 10
 ΧΕ Ω ΝΗΤΝ ἸΟΥΚΟΥΪ. ἸΖΥΠΗΡΕΤΗΣ ΔΕ ἸΤΕΡΟΥ-
 CΩΤΜ ΕΤΕΥCΜΗ ΑΥΚΟΤΟΥ ΕΠΑΖΟΥ· ΑΥΩ ἸΤΕ-
 ΡΟΥΝΑΥ ΕΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟC· ΕΥΠΗΤ ΖΙΠΑΖΟΥ
 ΜΜΟΟΥ ΕΥΧΙΩΚΑΚ ΕΒΟΛ· ΑΥΖΕ ΖΑ ΝΕΥ ΟΥΕΡΗΤΕ
 ΕΥΧΩ ΜΜΟC ΧΕ Ω ΠΕΝΜΕΡΙΤ ΝΕΙΩΤ ΕΤΤΑΕΙΝΥ 15
 ΑΥΩ ΠΖΜΖΑΛ ΜΠΝΟΥΤΕ ΖΝ ΟΥΜΕ· ΜΑ ΝΑΝ
 ΖΩΩΝ ἸΤΕCΦΡΑΓΙC ΕΤΖΜ ΠΕΧC ΙC· ΑΥΩ ἸΤΕΥ-
 ΝΟΥ ΑΥΜΟΟΥ ΟΥΩΝΖ ΕΒΟΛΖΙ ΖΗ ΜΠΔΙΚΑΙΟC
 ΜΣ. col. I. ΕΥΑΠΤΕΙΖΕ ΜΜΟΟΥ ΕΠΡΑΝ ΜΠΕΙΩΤ ΜΝ ΠΩΗΡΕ
 ΜΝ ΠΕ ΠΝΑ ΕΤΟΥΑΑΒ. ΜΜΑΤΟΪ ΔΕ ἸΤΑΥΧΟΟΥ- 20

¹) Memphitic version, p. 24, l. 24.

²) Memphitic version, p. 25.

σογ ἡδὶ νερρωογ. ἐνογχε ἐβολ ἡπσωμα
 ἡππετογλαβ γεωργιος. περληγων· μὴ κλη-
 ρατιος μὴ λανασιὰριος μὴ μανδριὰνος ντε-
 ρογρειδε ψα πῆρο αὔσιωκακ ἐβολ εὔσω
 ἡμος χε ἄνον ζήχριστιὰνος παρρησια. πῆρο 5
 col. II. δε αἰωωπε ζή οὔνοβ ἡζβα· αἰκελεγε χε
 κληγων ετρεγλωτὴ ἡσα χωρ. μανδριὰνος δε
 μὴ λανσιὰριος ετρεγμοογτογ ζή τσηρε.
 αὔω κληραδιος ετρεγνοσχὴ επκενικιον νεγ-
 μιωε μὴ νεθρηιον αὔω ἡτειζε αὔσωκ ἐβολ 10
 ἡτεγμαρτυριὰ ζή οὔζομολογία ἐνανογς
 ἡπναγ ἡσπῆψιτε ἡσογψις ἡπεβοτ παρῆζοτ
 ζή οὔειρηνη ἡτε πνογτε ζαμην.¹ εἰτα μὴ-
 ἡσα ναϊ ἡ πῆρο μογτε επζαγιος γεωργιος
 πεσαγ ναγ χε ψε παχοεις πῆρ μὴ ἡται οὔ- 15
 χογτ ψις ἡνογτε· αὔω τартημис τμαγ
 ἡἡνογτε ††σο ἐροκ ἡθε νογωηρε ἡμεριτ.
 αμογ² δε τενογὼ παωηρε γεωργιος ἡρ σωτῆ
 ἡσωϊ εἰ†σβω νακ· επετεωωε πε нг† ἡπεκογοϊ
 ἡρ таде θγсиὰ εзраϊ ἡπαπολλων πεττογχο 20
 col. II. ἡτοικογμενη τηрс. πεχε ἡππετογλαб ναг χε
 ἐρε νεи ψαχε των ψα ποογ εις со ἡρομπε
 еквасаниζε ἡμοϊ ἐакаат ἡμελος μελος ἡωο
 мнѣ ἡсоп ἡпейсωтῆ ἐνει ψαχε етзолб
 ἡтоотк ἐнез ἡса ποογ. ара бе ѿ πῆρο ἡ ρсооγн 25
 ан χε ἡгенос ἡнехристιὰνος μεγε ωμοογ-

1) At the foot of this page, under the second column, is written in smaller letters ∴ πμεζα ἡсоп ἡωω ∴

2) Memphitic version, p. 26.

τοῦ ἐνεξ ἀλλὰ ἐψαλῶ εὐφροσύνην ἠψαξε
 ἐτοῦσιν ἡμῶν νῆα. τένος δὲ ἀκπροτρέπει
 ἡμοὶ γὰρ γενεολογία ἡν αὐτὰς ὁ γένος ἐστὶν·
 ἡμῶν ἡμῶν ἡμῶν παπολλῶν. πρὸ δὲ
 ἀφ' ἧς ἐστὶν τεγὰρ. ππετοῦλαβ δὲ γεωργίος 5
 ἀφροσύνη ἡσυχία ἡμῶν ἐξω ἡμῶν σε μεντε
 ἡραλῖλαιος σὺν ἡμῶν ἡμῶν ἐτίπει ἐστὶν
 τεγὰρ εἰμῆται ἡν αὐτὰς ὁ γένος ἐστὶν ἡμῶν
 ἡμῶν. οὐγεσας δὲ ἐτρεγασφαιζε
 ἡμοὶ. ἐπὶ. ἐπεὶ δὲ ἡ περὶ οὐ γένος ἡμῶν 10
 ἡμῶν πρὶν ἡμῶν ἀλλὰ σεκας εἰσπαιτωσύν
 ἐξτοῦσιν ἡμῶν ἡμῶν τῆς σῶσιν ἡμῶν δὲ
 ζωὴ ἡν αὐτὰς ὁ γένος ἐστὶν ἡμῶν. περὶ
 δὲ ἡμῶν ἡμῶν σε ἡμῶν ὡς γεωργίος
 ἐτρακωλαζε ἡμῶν ἡμῶν ἀλλὰ ἡμῶν 15
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 ἡμῶν. τένος δὲ ἡμῶν ἡμῶν ἡμῶν
 ὡς ἡμῶν ἡμῶν τῆς ἀλλοτρίᾳ ἡμῶν
 ἡμῶν ἡμῶν ὡς ζωὴ. ντεροῦσι δὲ ἐξοῦν
 ὡς τῆς ἀλλοτρίᾳ ἀφ' ἧς ἡμῶν ἐρὸς 20
 ἀφ' ἧς ἡμῶν ὡς δὲ ἡμῶν ἀφ' ἧς
 ἡμῶν ἀφ' ἧς ἡμῶν ἡμῶν ἡμῶν
 περὶ ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 περὶ ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 περὶ ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 σε ἀφ' ἧς ἡμῶν ἡμῶν ἡμῶν ἡμῶν 25
 μελετᾶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 περὶ ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 ἐξοῦν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν

1) Memphitic version, p. 27.

col. II. ρε ππετογλαβ δε γεωργιος ογῶ εφωληλ αq†
 ἰπζαμιν. πεχας ναq ἰβι τῖρω ἀλεξαν-
 τριὰ xε παχοεις γεωργιος nim ne νειρρωου
 ἰταγσις ἰζητ ἡ nim ne νει αρχων ἰταγ-
 μελετα ἰγενπετρωγειτ αγῶ on ταμοὶ xε 5
 nim πε πεχῖρς αγῶ ἄνοκ ἱηλσωτῖ ἐροq. ἂ
 ππετογλαβ δε γεωργιος ογων ἰτεqταπρο
 πεχαq xε cωτῖ ὦ τῖρω ἀλεξαντῖριὰ τα
 ψαξε mῖμε· ἰπεζοου δε ἰτα ποyτε ταμιὸ
 ἰτπε mῖ ἰκαζ. ἰτερεqογῶ δε εqταμιὸ ἰπτηρq 10
 αqσι ἰοyκαζ ἐβολζῖ ἰκαζ. αqπλaccε ἰοy-
 ρωme αγῶ ἰκαζ αqωπε ἰοyсарζ mῖ γεν-
 ψaar ἐρε γενμοyτ mῖ γεννεyρον μοyρ
 ἰμοq αγcτομαχος δε ωπε ἰζητq mῖ γενβαλ
 ἰn γενμοyτ mῖ οyλας mῖ οyωyῶβε· mῖ 15
 γενδix mῖ γενοyρητε· αγῶ ἰκεμελος τηροy¹.
 ναω ἰζε ὦ τῖρω ἀλεξαντῖριὰ α τει οyσιὰ
 col. II. ἰοyωτ ἐτε ἰκαζ πε ωπε ζῖ ἱτεχνη ἰοyωτ
 ἰτε παχοεις μη οyῖδoм ἐεime xε ἰταqταμι
 ἐπῖρωme ναω ἰζε. ται on τε θε mῖ δoм 20
 ἐεime ἐτεyноy ἐτερε ἰноyτε ναωime ἰca
 ἰρωme ἰζητc ἐτρεqbow ψapoq. εтβε πῖρωme
 rap ἰταyπεpῶ тπε ἐβολ. αγω εтвннτq ἰта
 пн pοyοειn ἐρε ποoζ λyтоyргει εтвннτq
 ἰтаyпωpῶ ἐβολ ἰпанp ἐρε неcтoιxιoн ἰze- 25
 pατοy ζῖ neγδαζic εтвннτq. α зpωῖ δε ει-
 ψαξε ὦ τῖρω ἀλyξανδριὰ εтвннτq. τῖρω δε
 ἀλεξανδριὰ πεχας ἰππετογλαβ γεωργιος xε

ἡλ.
col. I.

1) Memphitic version, p. 28.

ΠΑΧΘΕΙΣ ἰοῦωω ἔειμε σε ἵτα παχοεις εἰ ἐβολ-
 ζὴν ἵπε ναω ἵζε. πεχαϑ δε нас ἵβι ἵπετοῦααβ
 γεωργιος σε ἔπει δη ἀγναγ σε α τοικοῦμενη
 τηρς χω ζὴ ζήτεθγσιὰ ἵνδαῖμονιον ναῖ
 ἔτερε ἵρωμε ωῖωεναγ ζὴ ἵτρεγκω ἵσωογ 5
 col. II. ἵπνοῦτε. πεχε τῖρω ἵππετοῦααβ σε οὔκ
 οὐν ἵνοῦτε ζήδαῖμονιον νε. πεχε ἵπετοῦ-
 ααβ γεωργιος σε ἔζε. πεχας ναϑ σε ἵτα
 πεχς ρῖρωμε ναω ἵζε. πεχαϑ δε нас ἵβι
 ππετοῦααβ γεωργιος σε σωτὴν ὦ τῖρω ἄλε- 10
 ζαντριὰ ἵθε ἵταῦπροφητεγὲ ετβηητηϑ ζὴ
 πεπῆα ἔτοῦααβ ἵβι νεῖπροφητης. δαγεία
 μεν χιωκακ ἐβολ εϑχω ἵμος σε πετῖμοος
 εζραῖ ἔχὴν νιχαιροῦβιν οὔωνζὴκ ναν ἐβολ
 αὔω ον εϑχω ἵμος σε ματοῦνες τεκβom 15
 νὲ εἰ ἔτοῦχον. παλιν ον σε εϑνηγ ἔπеснт
 ἵθε νοῦζωοῦ ἔχὴν οὔсорτ ἔτε ἵπαρθενос
 μαριὰ τε. εϑχω δε ἵμος ζωωϑ ἵβι αββακοῦμ
 πεῖπροφητης. σε ἵχοεις αῖσωτὴν ἔπεκζροοῦ
 αῖρζοτε. αῖσοῦν νεκζβηγὲ αῖρωπηρε. πεχας 20
 δε ναϑ ἵβι τῖρω ἄλγζανδριὰ. σε ἵτα πε-
 col. II. προφητης σωτὴν ἔροϑ ζὴ οὔ ἀρῖζοτε ἢ ἵταϑ-
 ναγ ἔνεϑζβηγὲ ζὴ οὔ ἀρῖωπηρε. πεχαϑ δε
 нас ἵβι ππετοῦααβ γεωργιος σε σωτὴν ὦ
 τῖρω σε ἵπε προφητης ωovta εϑωαχε. 25
 αϑσωτὴν γαρ σε ἵχοεις νηγ ἀρῖζοτε¹ αϑσοῦ-
 ωνὲ δε ον σε ῖναλῆναστῖργφη μὴ ἵρωμε

¹) Memphitic version, p. 29.

αὐὸ ἀρῶπηρε. πεχας δε ναρ χε ναμε πα-
 χοεις καλως ακωαχε αὐὸ ἀνοκ ζω ἰοῦω
 ἐσωτμ ἐροκ. ὡληλ βε ἐχωϊ ἵτε τεπλανη

πΓ. ἵνειδωλον οὐὲν σαβολ ἵμοι. πεχε ππετοῦ-
 col. I. ααβ γεωργιος χε πιστεγὲ ἐπενταγῆταγροῦ 5
 ἵμορ αὐὸ νεφναρῶρ χοεις ερω αν ἵβι ἵρεφ-
 σωρμ ἵ δαῖμονιον πεχας δε ναρ χε ἵπι-
 στεγὲ αλλα ἵρροτε ζητὲ ἵπεῖρρο ἵανομος
 χε οὔλοimos πε ἵογαςαρῆ· εἵβε παῖ γαρεζ
 ἐπμγστηριον γα γτηκ ὡαν ἵμπωλ ἵτε πεπῶα 10
 ἵπχοεις ει εζραῖ ἐχωϊ αλλα καατ ταοβῶ

col. II. ἵογκογῖ. ππετοῦααβ δε γεωργιος ακαας
 ἵπεφ ὡαχε νῆμας· ακωλχ δε ἵνεφπατ
 ακῶληλ εφχω ἵμος χε πχοεις σωτμ ἐπαῶληλ·
 μαρε πασοπς ζων ἐζοῦν ἐροκ. μαρε παταειο 15
 ει ἐζοῦν ἵπεκῆτο ἐβολ. αὐὸ ακῶ εφμην
 ἐβολ εφῶληλ ὡαντε πογῶειν ει ἐβολ. ζτοογὲ
 δε ἵτερεφῶπε ακελεγε ἵβι πῖρρο ετρεφει
 ἐβολ νῆβωκ νῆμαρ επερπε. πεχε ἵπετοῦααβ
 γεωργιος ἵπῖρρο χε ῖῶαν οὔρρο ἵογωτ προ- 20
 ελθην ὡαρε οὔνδῶ μμηνῶ εσωογζ ἐροφ ποσο

πΔ. μαλλον νεῖρρωοῦ τηροῦ εὔῶανει ἐβολ ὡαγζε
 col. I. ἐζῆτβα ἵτβα εὔσωογζ ἐρωοῦ αὐω εὔογνηζ
 ἵσωοῦ. αλλα ἵτωτῆν ἵμοος νητῆν ζῆ ἵπαλλα-
 τιον ἀνοκ δε μῆ ἵογῆνβ τῆναβωκ ἐπερπε 25
 ὡα παπολλων ἵτην ταλε θῦσιὰ ναρ εζραῖ.
 αὐὸ ἀ πῖρρο τρε ἵκγριζ ὡω ἐβολ εφχω
 ἵμος χε σωογζ τηρτῆν ἵτετῆν ει ἵτετῆναγ

col. II. χε εις πσαζ νεμ μγστηριον ἵῆγαλιλαιοςναει

ψΗΜ ΒΩΚ ΕΞΟΥΝ ΕΠΕΡΠΕ ΝΗΓΛΛΗΝ ΝΙ ΧΟΟΣ
 col. II. ΝΠΕΤΟΥΩΤ ΠΑΠΟΛΛΩΝ
 ΜΟΥΤΕ ΕΡΟΚ· ΠΩΗΡΕ ΔΕ ΨΗΜ ΑΦΒΩΚ ΕΞΟΥΝ
 ΕΠΕΡΠΕ ΝΗΓΕΛΛΗΝ ΠΕΧΑΦ ΝΠΕΤΟΥΩΤ¹ ΠΑ-
 ΠΟΛΛΩΝ ΧΕ ΕΙΧΩ ΕΡΟΚ ΝΤΟΚ ΠΚΟΦΟΣ ΝΒΛΛΕ 5
 ΕΤΕ ΜΗ ΛΙΘΕΣΙΣ ΝΖΗΤΪ· ΒΕΠΗ ΑΜΟΥ ΕΒΟΛ ΧΕ
 ΠΖΜΖΑΛ Ν ΠΝΟΥΤΕ ΜΟΥΤΕ ΕΡΟΚ. ΠΕΧΑΦ ΝΒΙ
 ΠΝΑ ΕΤΨΑΧΕ ΖΜ ΠΕΙΔΩΛΟΝ ΧΕ Ω ΙΤ ΠΡΜΝΑ-
 ΖΑΡΕΘ. ΑΚΣΕΚ ΟΥΟΝ ΝΙΜ ΨΑΡΟΚ· ΝΤΑΚΖΕ ΕΠΕΙ-
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1) Memphitic version, p. 31.

2) Memphitic version, p. 32.

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¹) Memphitic version, p. 33.

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TRANSLATION.

IN THE NAME OF GOD.

*The Martyrdom of Saint George¹, the valiant martyr of our [1]
Lord Jesus Christ, who completed his strife on the 23rd of
the month Pharmûthi², in the peace of God, Amen.*

Now in times of old there arose a severe and terrible storm, and a great and mighty storm and persecution came upon the Church. In all places the governors had gone astray, and they dragged the preachers of the truth to the altars of the idols, and compelled them all to offer sacrifices to devilish idols. Thus also did the governor Dadianus³, who had acquired dominion and had obtained the rule over the four quarters of the earth. When Dadianus had become chief, he sat upon the tribune, and wrote edicts to be proclaimed throughout the whole world; and these are the things that were written in them. "Inasmuch

¹ See *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23. (Dublin edit. 1833, vol. i, p. 508); Smith, *Dict. Christ. Biog.*, ed. Wace, vol. ii, p. 645, and Baring Gould, *Curious Myths of the Middle Ages*, p. 266.

² I. e., April 18. For the proofs that all the churches accept April 23 as the day on which Saint George consummated his martyrdom, see Assemânî in *Kal., Eccles. Univ.*, t. vi, p. 284; and Malan, *The Calendar of the Coptic Church*, p. 28.

³ Arab. داديانس, Syr. ܕܕܝܢܝܢ, Ethiop. ደደዖስ: The Greek version of Metaphrastes, the encomium of Andrew of Crete on S. George, and the discourse of Gregory of Cyprus, state that George was tortured and martyred by Diocletian. Peter Heylin makes Dadianus, or Dacianus, to be Galerius Maximianus, or Galerius Caesar, who was by birth a Dacian, and who succeeded Diocletian in "all those parts that he commanded". See *The Historie of St. George of Cappadocia*, p. 173. Whoever Dadianus may have been, he, according to the Coptic text, was not Diocletian, for this emperor commanded ΕΥΣΤΙΟC to go to Palestine and destroy the shrine of Saint George "whose head Dadianus the Persian cut off several years ago". See p. 81. There was no king of Persia at this time called Dadianus.

as a rumour has come to my ears that He to whom Mary gave birth is the God who is alone to be worshipped, and that Apollo and Poseidon and Hermes and Astarte and Zeus and Ezabel¹ (*sic*) and Uranus and Scamandros and the other gods are not to be [2] worshipped at all, || but that Jesus Christ whom the Jews slew is to be worshipped,—I, therefore, write to every place, and to the governors of every land, and to all rulers under the authority of my government to come to me speedily that they may know the decision of my power.”² Then seventy³ governors from all parts of the world were gathered together there with so great and mighty a multitude, that the land could not contain them for their number.⁴ And Dadianus the governor sat upon the tribune and made them bring forth all the instruments of the torture chamber and lay them before him; and these were they. The brazen bed, the bone smashing choppers, the iron rods (?), the wheels with knives fixed to them, the wooden horses, the wooden

¹ The Greek, Latin, Syriac and Arabic texts do not help us in translating the name of this god, and it is not to be found among the seventy gods and goddesses of Diocletian enumerated by Giorgi, *De Miraculis Sancti Coluthi*, p. cc.

² The Arabic version of this edict in the Oxford MS. is as follows:—

ان صوتًا جا الى مسامعى ان الذى ولدته مريم هو وحده الذى يُسجد له وان الابليون وبوسيطون وهرمس واضين والشترى وبازول وارناس وارستيماس وبقية الاله لا يسجد لها لکن يسوع المسيح فقط الذى قتله اليهود هو الذى يُعبد فلماذا كتبت الى كل الاماكن والملوك بكل دورة والرووسا الذى هم تحت سلطان ملك تعالوا الى عاجلا لتعلموا مشوره سلطانى

The inventor of the story of St. George was probably thinking of the first edict of Diocletian against the Christians published Feb. 24th A. D. 303. The idea that George was the nameless young man who tore down the edict, and who suffered martyrdom on the 23rd of April following is not supported by the Coptic or Syriac texts. For the arguments on this point see *Acta Sanctorum*, April 23, p. 108.

³ The number of the governors is variously given as three, four, seven, seventy and seventy-two.

⁴ In the martyrdom of Saints Pirôon and Athom we are told that Diocletian ordered the eparchs, dukes, counts and governors of every town to assemble at Antioch. See Hyvernât, *Les Actes des Martyrs de l'Égypte*, p. 149.

gloves, the iron gloves, the tongue slitting knives, the tools for drawing out the teeth, the iron bone borers, the sharp saws and other implements of cruel torture.¹ And Dadianus swore an oath, saying, "If I find any people of doubtful mind and refusing to worship the gods, I will reverse the commands of my fathers and will torture them with bitter sufferings, I will break in the towers of their hearts, I will smash their heads, I will cut out their brains with sharp knives, I will saw off their shin bones, I will tear open their bodies, and I will cut off their limbs from their bodies." When the multitude heard these things they feared the tortures greatly, and those who wished to become martyrs [refrained] when they considered the numbers || of tortures which [3] they ran the risk of suffering; and three whole years went by without any one daring to say, "I am a Christian".

Now there was a young man whose name was George, the sun of truth and the glorious star betwixt heaven and earth²; he was a tribune in the imperial army³, and came from Cappadocia. And when he had served his time as tribune and acquired much wealth, he came to the governor Dadianus and wished to be made a count by him. When Saint George had come to the city and saw the frenzied idolatry of the governors and that they had forsaken God, he straightway decided to give up his rank of tribune, saying, "I will become a soldier of my Lord Jesus Christ the King of heaven." And when he had distributed all his wealth and given what he had to the poor, he rushed into the presence of the governors and cried out, saying, "Cease your frenzy, O governors, and proclaim not to be gods the things which are not gods; let the gods who have not made heaven and earth perish! As for me, I will worship one God, the

¹ The Arabic runs:— انشرة نحاس . وافواس لتكسر العظام . ومعاصير حديد . وبكر وحولها سيوف حادة . والهنبازين . وكفوف خشب . وكفوف حديد . وسكاكين لقطع اللسن وكلبتين لقطع الاضراس ومتاقيب حديد تتقب العظام ومناشير حادة .

² Read ΝΤΦΕ ΝΕΜ ΠΚΑΖΙ.

³ Arab. وكان مستخدما في طقوس المملكة.

Father of our Lord Jesus Christ and the Holy Spirit." The dragon ¹ looked at him, and said, "Every person who has gone forth from the benevolent guidance of the gods perishes, and as for us, we worship things which are beneath [the heavens], for the gods Fire and Sun appear to us as mighty beings; ² know now that thou hast not only despised us, ³ but thou hast also despised the righteous gods. [4] Offer sacrifice then to the || gods and to Apollo ⁴ who is the saviour of the whole world, and be convinced that the gods whom thou humblest know those who honour and obey them, and know how to punish those who disobey them. And now, tell me from whence thou comest? what is thy name? and for what purpose hast thou come hither?" Saint George answered, and said, "The chief name which I bear is 'Christian', I am by birth a Cappadocian, I was a soldier in a famous company, and I performed my duties of tribune satisfactorily in Palestine where it served. Who are the gods whom thou wouldst force me to worship, O king?" The governor said to him, "I desire thee to worship Apollo who hung out the heavens, and Poseidon ⁵ who made fast the earth." Saint George answered and said, "Neither for thy sake, O evil dragon, nor for that of the governors thy companions will I speak about the righteous ones and thy dead god, but for the sake of these multitudes here present. Whom wouldst thou compel me to worship, O king? Peter the chosen one of the Apostles, or Apollo who corrupts the whole world? To which of these wouldst thou have me offer sacrifice? to Elijah the Tishbite who was an angel [5] upon earth and who walked upon earth and was taken || up to the gates of heaven, or to Scamandros the sorcerer who worked enchantments by fire and who led many people astray, who com-

¹ Arab. التنين.

² Arab. ان من خرج عن احسان الاله يهلك ونكن محسوبين السفليات وهى الشمس والنار ونكن فنظهر لنا الاله في عظمتهم. According to the Arabic some word meaning 'to destroy' has dropped out of the Coptic text after ÑTE NINOY†. The Coptic text of this passage is probably corrupt. ³ Read ΑΚΩΘΤΕΝ ΑΝ?

⁴ Arab. أبَلُون.

⁵ Arab. بوسيطن.

mitted adultery with Timetia (Demeter?), who begat Saar and Sarphat the *ophani* of the warrior of the city of Pontus, whose deeds were evil and who were cast into the abyss of the sea? Tell me, O king, to which of these wouldst thou give judgment? to Samuel who prayed to God, or to Poseidon the destroyer of the ships of the sea? to Antaeus and Herakles², or to those of the Martyrs and Prophets who wear crowns? Tell me, O king, to which of these wouldst thou give judgment? to Jezebel the slayer of the prophets or to Mary the Virgin the mother of my Lord Jesus Christ? Be ashamed, O king, for the things which thou worshippingest are not gods, but deaf idols."

When Saint George had said these things, the governor was greatly enraged and commanded them to hang him upon the wooden horse³, and to torture him until his bowels flowed out upon the ground. After these things four quaternions of soldiers

¹ I have not been able to trace what the myth is which is referred to here. In the encomium by Theodotus of Ancyra **capaphin** takes the place of **caap** and **capφat** and the **οφανι** are not mentioned. Perhaps **capaphin** is a corruption of Serapis. The Syriac has ܩܪܬܝܢ ܕܥܠܡܐ ܕܥܠܡܐ . ܩܪܬܝܢ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ . ܩܪܬܝܢ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ . ܩܪܬܝܢ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ . And know that Apollo measured the heavens, that Herakles established the foundations of the earth, and that Serapis and Poseidon bridled the sea that it might not pass over its boundary.' The Arabic version in A paraphrases this obscure passage and does not help us. It reads لقمطرس الذي سحر النار فضل كثيرين بالسحرة هذا الفاسق الذي كان من المعرفيين وجميع العرافين المعاندين لبنطس المدينه لاجل اعمالهم الرديه غرقوا في غمق البكر.

² Arab. *انطوس واركلس*. Antaeus (Ἄνταϊος), the son of Poseidon and Ge, was invincible as long as he touched the earth. Herakles discovered the secret of his strength and lifted him up from the earth and crushed him in the air.

³ Arab. *المعصرة*. Syr. *ܡܥܨܪܐ ܕܥܡܝܢܐ*; "That he should be hung upon the cross and scraped". In the pictures of this method of torturing Saint George depicted in Brit. Mus. MS. Or. 713. fol. 23*a*, two Y shaped pieces of wood are sunk into the ground and across these is laid a stout pole. Ropes are tied round the neck and under the arms of the saint, and he is suspended from the cross pole, and men are shown standing in front of him and scraping him with iron scrapers.

laid him out and beat him with leather whips until the flesh of his body was torn in shreds; and they sprinkled salt upon him. And they brought hair sacks with which to excoriate his body until his blood ran like water; but he was patient under these sufferings.

And again Dadianus commanded, and they brought for him [6] iron boots with holes bored || in them, and they drove nails into the soles of his feet through the boots, and his blood flowed out like water; but he endured patiently as if they were not torturing him at all. After these things Dadianus made them build a high platform¹, and bring sixty very sharp stakes and lacerate the flesh of the righteous man with them. Then he commanded and they brought him down from the platform, and cast him into a cauldron of water and boiled him. And the soldiers beat his head with iron nails until they broke in the skull, and his brains poured out through his mouth white as milk; and his whole body was congealed with blood like lead. Then Dadianus commanded and they brought part of a pillar, and eight men rolled it along and laid it upon his belly, and he made them tie it to the saint and leave him until he decided what to do to him.

And it came to pass that during that night the Lord appeared to Saint George, and said to him, "Be strong and of good cheer, beloved George, for I will strengthen thee to bear all these sufferings which they have brought upon thee. And I swear by Myself, and by the holy angels, that among those born of women no one has arisen greater than John the Baptist, and that after thee there shall arise none like unto thee; for behold, I have made thee lord over these seventy governors, and whatsoever thou sayest shall happen unto them. Thou shalt die three times², and I will raise thee up again, but after the fourth [7] time, I Myself will come upon a cloud, and will take thee away to

¹ Arab. *عالية*.

² The account of Saint Macarius of Antioch bears a strong resemblance to that of Saint George. He endured many of the tortures which George endured, he was confronted by a magician called Alexander, whom he overcame, and he died three times. See Hyvernât, *Les Actes des Martyrs de l'Égypte*, pp. 41 and 59.

the place of safe keeping which I have prepared for thee for thy holy dwelling; be strong and fear not, for I am with thee." And when He had embraced him He went up to heaven with His holy angels in great glory.

When it was morning the governor commanded, and they brought him before the tribune. Now Saint George was singing a Psalm, saying, "O God, hasten thou to my help, hasten thou to my defence."¹ When he had come to the tribune², he cried out, saying, "O tribune, I and my Lord Jesus Christ have come to thee and thy stone Apollo." And they laid hold of him and tied him with four leather straps, and beat him with leather whips upon his back and belly; and they cast him back again into prison. And Dadianus the governor wrote a letter in which he thus said, "I write to the whole world, greeting. Let any enchanter or magician who can put an end to the magic of this Christian come hither to me, and I will give him much wealth and any territory that he shall ask for, and he shall be second in the kingdom." When this letter had been sent throughout the whole world, behold a man appeared whose name was Athanasius, and he came to the governor and said, "O king, live for ever! There is nothing which I am not able to perform in thy presence." The governor rejoiced, and said, "What sign wilt thou work before me that I may know that thou art able to put an end to the magic of the Christians?" Athanasius answered and said, "Let them bring me an ox." And when they had brought him he spake some words in his ears, [s] and he was rent in twain. Athanasius said to Dadianus, "Let them bring me a pair of scales," and they brought them to him; and he threw the one half of the ox into one pan of the scales and the other half into the other, and they were exactly equal, and there was not the least difference between the weight of the two halves. And the governor commanded and they brought Saint George to the tribune, and he said to him, "O George, it is for thy sake that I have summoned this man into my domi-

¹ Psalm xxii. 19.

² Arab. المنبر.

nions; thou must vanquish his magic or he will vanquish thine, thou must slay him or he will slay thee." Saint George looked at the magician and said, "Hasten, my brother, and do unto me speedily whatsoever thou wishest to do, for I see grace drawing nigh unto thee." And straightway Athanasius¹ took a cup,² and washed his face in it,³ and invoked the names of demons over the cup, and gave it to him to drink; and when he had drunk no evil happened to him at all. Athanasius answered and said to George,⁴ "My lord, let me only give thee one other sign, and if no evil befall thee then I will believe upon Him Whom they crucified." Then he took another cup, and washed his face in it,⁵ and invoked the names of demons more evil⁶ than the first over it, and he gave him the cup to drink;⁷ and when the saint had drunk no evil happened to him.⁸ When Athanasius saw that no evil had happened to him, he said to him, "O Saint George, thou hast the cross of Jesus Christ the Son of God, who came into the world to save sinners; have mercy upon my [9] soul, and give me the seal of Christ."⁹ When Dadianus saw what had happened he was greatly enraged, and commanded them to take the magician outside the city and to slay him with the sword; so he consummated his martyrdom, and was esteemed worthy of everlasting life.¹⁰ And the governor commanded them to throw Saint George into prison until he had decided what he should do with him.

¹ Athanasius intended to poison George by his mixtures, and we may see by the martyrdom of Saint Macarius of Antioch what such philtres were made of. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 59.

² D adds 'of cold water'. ³ Arab. *وعسل وجهه فيه*.

⁴ D makes Athanasius address Dadianus.

⁵ D 'and he mixed poisons in it'.

⁶ D 'mightier names of devils.' ⁷ D, 'And he made the sign of the cross over it three times in the name of the Father and the Son! and the Holy Spirit, and straightway drank it before the governor and the sorcerer.'

⁸ Fragment A of the Sahidic version (D) of the martyrdom begins here.

⁹ D adds that when George saw the faith of Athanasius he smote the earth, and water came forth, and he baptised him in the name of the Father and the Son and the Holy Spirit. After that the water returned to its place.

¹⁰ According to D he was martyred on the seventh day of Tôbe.

When it was morning the governor commanded a huge wheel to be made with sharp nails and stakes fastened in it; and the wheel was made after the manner in which he commanded it to be made: the upper part of it was like the edge of a knife, and the lower part like a sharp two-edged sword. And the governor commanded them to bring Saint George out of prison and to throw him upon the instrument of torture. When Saint George turned and saw the shape of the cutting part of the machine, that the upper part of it was like the edge of a knife and the lower part a two-edged sword,¹ he said within himself, "Verily, I shall never come forth alive from this instrument." But again, afterwards, he said within himself, "Woe to thee, O George, why hast thou allowed this thought to enter thy heart? Consider the lot which has come to thee,² and remember that the Jews crucified thy Lord Himself." And after this he lifted up his eyes to heaven, and said, "O Lord, the unchangeable God, the Ruler of eternity, to Whom belongeth victory, Thou Who givest grace to the martyrs, Whose glory and crown Thou [10] art; Thou Who, before Thou hadst created anything, yea, before Thou hadst created the heavens and the earth, didst rest upon the waters, and now Thou restest upon the whole race of man, and knowest Thy place of rest; Who hast spread out the heavens like a chamber, and at Whose command the clouds pour out rain in their season; Who rainest upon the just and the unjust; Who hast weighed the mountains in a balance and the hills in a pair of scales; Who bringest the winds out of Thy store houses; Who hast cast the rebellious angels into the abyss of hell, where they are punished by evil dragons, and fettered and chained with indissoluble bonds; O Thou the least of Whose commands it is impossible to alter; O Lord God Who, in the last days, didst

¹ The Arabic of this passage runs:— فلما كان الصبح امر ان يصنع عجلة عظيمة جداً ويسمروا فيها مسامير واقصاب كثيرة وعملت البكرة كما امر وعمل اعلاها مثل خد السيف واسفلها سيوف ذو خدين مسنونه.

² Arab. اذكر ما حل بك من الشدايد. But read κληρος instead of κληρος.

send into the world Thy only begotten Son, Who took upon Himself flesh by the Virgin Mary, and became man, without any one being able to understand how to find out the manhood of Him, the Lord Jesus Christ, begotten of Thee in very truth; Who did walk upon the face of the sea as upon dry land; Who did feed five thousand men with five loaves of bread, and they were satisfied; Who did rebuke the waves of the sea and their crests were bowed down; come now, O my Lord, come Jesus, and help my infirmity, for I am a sinner; let these sufferings be light upon me, for Thine is the glory, and Thy name is full of glory for ever, Amen."

[11] When he had finished [his prayer and had said] 'Amen', they threw him on the wheel, and set it to work; and immediately his body was broken into ten pieces. Then straightway Dadianus lifted up his voice, saying, "Be strong and know, O ye governors, that there is no god save Apollo and Hermes and Zeus and Athene and Scamandros and Hephaistos and Herakles and Poseidon, who work good on the three parts of the sea, and from whose hands kings receive power. Where is now the God of Saint George Whom they call 'Jesus', Whom the Jews crucified and slew? why has He not come and delivered him out of my hands?" And the dragon¹ of the abyss commanded them to throw his bones outside the city into a dry pit, saying within himself, "Lest the Christians find a bone of his, and build a martyrion over it, and bring up his blood against us".

Now it was the hour for eating, and the governor, together with the sixty-nine governors who were with him, went to eat. And while they were eating there came a great earthquake, and suddenly the sky became overcast with clouds, and there was so great a trembling that mountains split asunder suddenly, the earth shook, and the sea was lashed into billows, and the

¹ Small bone plaques with a figure in relief of St. George slaying the dragon were worn as pendants by Coptic Christians. Two of these are to be seen in the British Museum, (Second Egyptian Room, No. 17639).

waves thereof rose to the height of fifteen cubits. And Michael¹ blew with his trumpet, and behold the Lord Jesus came upon His chariot of the Cherubim, and stood on the edge of the pit. And He said to the archangel Michael, "Go down into the pit, and gather together the bones of my son George, for this valiant [12] George thought in his heart, 'I shall not escape from this instrument (into which I had allowed him to fall) this time'; that he may believe with all his heart, and know that I alone am able to deliver him. And Michael went down into the pit, and put together the holy body of Saint George: and the Lord took hold of his hand, saying, "O George my beloved, behold, the hand which formed Adam the first man is now about to create thee anew;" and the Lord breathed upon his face and filled him again with life, and He embraced him, and went up to heaven with His holy angels.

And Saint George arose in haste from the dead, and went through the squares of the city looking for the governors, and he found them afterwards sitting in judgment. Then he ran into their presence, and said to them, "Do ye not know who I am?" Dadianus the governor lifted his eyes guiltily, and said to the Saint, "Who art thou then?" The martyr of Christ replied, "I am George whom ye slew yesterday, because ye despised my God who could destroy you in a moment." Dadianus continued looking into the face of the saint, and said to him, "Thou art not he, but his shade," and one said to him, "Perhaps it is some one like him." And Anatolius the general knew him, and said, [13] "Of a truth this is George who has risen from the dead;" and he believed with all his company. Now the number of those [of the army] who believed upon Christ was three thousand and nine and one woman² from the multitude. And Dadianus the governor commanded them all to be cast forth outside the city in a desert place, and to be divided into four³ divisions and to be slain. Thus they consummated their martyrdom at the ninth

¹ According to Coptic tradition Michael stands at the right hand of God, and Gabriel at the left. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 9, 144, 169. ² D 3999. ³ D 'ten'.

hour of the Sabbath day on the fifteenth day of Phamenôth,¹ and went to Paradise in glory, and received pardon for their sins.

Then the governor commanded them to bring Saint² George to the tribune; and he commanded them to bring an iron bed to which they might bind the righteous man. Then he made them melt lead until it was liquid, and bring a vessel in the shape of an iron ladle and thrust it³ [full of lead] into his mouth. Then they drove sixty nails through his head into the bed. And Dadianus made them bring a great stone chiselled⁴ out to fit his head, and they thrust his head in it, and made it fast with lead,⁵ and they rolled him down with the stone [from a high place] and severed his bones one from another; but he bore these tortures⁶ with fortitude. Then Dadianus commanded them to remove the stone from him, and to hang him up head downwards, and to tie a large stone to him, and to light a huge fire under him.

After these things⁷ the governor commanded to throw him [14] into a bronze 'bull's and to drive⁸ sharp nails into it: then he commanded them to bring a machine to revolve inside the 'bull'.¹⁰ that the body of the saint might be broken to pieces¹¹ by the nails and his limbs become like the particles of dry summer dust; and Saint George bore all these things with fortitude. Then Dadianus commanded them to cast him into prison and to fasten him to the woodwork until he had decided what to do¹² with him or how he should destroy¹³ him; now he was very handsome¹⁴

¹ I. e., March 11. D Mechir.

² B begins with the letters ΓΙΟC of ἸΠΙΛΓΙΟC.

³ B ἸCΕΖΙΤC.

⁴ B ΕΥΦΟΝΚ ΚΑΤΑ ΤΕΦΛΦΕ ΕΒΡΗΙ ΕΡΟC (sic).

⁵ B rightly ἸΤΑΖΤ.

⁶ B ΤΑΙΒΑCΑΝΟC.

⁷ B ΝΑΙ ΔΕ ΟΝ.

⁸ Saint Apater was *boiled* in a 'bull' of brass, ἸΟΥCΩΔΙΟΝ ἸΖΟΜΤ, and the water from it falling upon the people round about they at once became leprous. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 104.

⁹ B ΕΤΩC.

¹⁰ Arab. عجله للعجل وان تدور عليه.

¹¹ B ἸΤΟΥΒΟΛΒΕΛ.

¹² B ΑΦΝΑΕΡΟΥ.

¹³ B ΑΦΝΑΤΑΚΟC.

¹⁴ B ΟΥCΑΙΕ ΓΑΡ and omits ΠΕ.

in appearance.¹ And in that night the Lord appeared to him, saying,² "Be patient,³ O George My chosen one, be of good cheer and be not dismayed, for I am with thee, and there shall be great joy in heaven⁴ for thy sake and for the sake of thy contest. Behold, thou hast died once and I raised thee up; thou shalt yet die⁵ twice and I will raise thee up again. But the fourth time I Myself will come in the clouds, and I will bring thee to the place of safety which I have prepared for thy body.⁶ It is I who give strength to thy holy body, and I will make thee to lie down with Abraham and Isaac and Jacob; be not sad of heart for I⁷ am with thee. Thy martyrdom⁸ shall be consummated before these seventy governors, and thou shalt testify of Me before⁹ them. And they will torture thee for seven years for My name's sake, but be not sad of heart, but of good cheer." And the Lord saluted him, and went up to heaven with His holy angels, and the valiant martyr of Christ looked after Him,¹⁰ and continued looking until the day rose;¹¹ and he rejoiced in the encourage-^[15]ment which the Lord had given him.

When it was morning, the governor commanded them to bring Saint George to the tribunal. When they had brought him, one of the seventy governors, whose name was Magnentius, said to him, "O George, I seek a sign at thy hands, and if thou do it before me, by our lord¹² the Sun, and by the seventy gods,¹³ and by Artemis the saviour¹⁴ of the whole world, I will believe on thy God, and will worship Him¹⁵ nobly." Saint

¹ B ΠΕΡΙΧΙΝΝΑΥ. ² B ΕΓΧΩ ΜΜΟC ΝΑΥ.

³ B ΑΜΟΝΙ. I shall not notice such variants as this in future.

⁴ B ΩΠ ΝΑΚ ΝΖΡΗΙ ΞΕΝ ΝΙΦΗΟΥΙ. ⁵ B ΕΤΕΚΝΑΜΟΥ.

⁶ Arab. والوديعة التي اودعتها في جسدك اخدها.

⁷ B ΧΕ ΑΝΟΚ. ⁸ B ΤΕΚΜΑΡΤΥΡΙΔ.

⁹ B ΜΠΟΥΜΘΟ ΕΒΟΛ. ¹⁰ B CΟΜC ΝCΩΥ ΝΘΟΥ.

¹¹ B omits ΩΔΙ. ¹² B ΠΑΝΗΒ.

¹³ See Giorgi, *De Miraculis Sancti Coluthi*, p. CC; Hyvernât, *Les Actes des Martyrs de l'Égypte*, pp. 78, 102. ¹⁴ B ΕΘΝΑΝΟΖΕΜ.

¹⁵ B rightly ΜΜΟΥ.

George said to him, "Say what thou wilt ask of me." Magnentius¹ the governor said to him, "Behold there are seventy thrones here, a throne for each of us, and the legs² of them are made of various kinds of wood, some fruit-bearing and some not. Now, if thou wilt make manifest that each wooden leg takes root and blossoms through³ thy prayer; and that each one made of the wood of a fruit-bearing tree⁴ gives fruit; and that each one made of the wood of a tree which does not bear fruit puts forth leaves⁵ [only]; by this will I believe⁶ on thy God." Then Saint George threw himself upon his face and prayed to God a long time,⁷ and sighed. And it came to pass that when he had finished his prayer and said 'Amen', and was rising up, there was a great⁸ trembling and shaking,⁹ for the Spirit of God came upon the thrones, and they budded and the legs put forth roots and blossomed: those that were of fruit-bearing trees put forth fruit, and those that were not put forth leaves¹⁰ only. Then Magnentius the governor said to him, "A great god is Herakles who thus manifests¹¹ his power in dry wood." Saint George [16] answered and said, "Wilt thou compare¹² this blind and dumb idol Herakles with the God who made the heavens and the earth, who made to exist that which did not exist and who can destroy thee with him speedily?" Dadianus the governor answered and said to Saint George, "O excellent Galilean, I know how I will destroy thee."¹³ Then he commanded them to bring a huge saw, and they sawed him in two,¹⁴ and so he yielded up his spirit. And he commanded a large cauldron to be brought

¹ B ΜΑΓΝΕΝΤΙΟΣ. ² B ΑΝΦΑΤCΙ (sic).

³ B φiri ÈΒΟΛ ΜΗΗΤΟΥ ΖΙΤΕΝ.

⁴ B ΗΡΕΦΤΟΥΤΑΖ ΝΟΥΟΥΤΑΖ ΕΦΦΟΡΙ ΕΒΟΛ.

⁵ B ΕΦΦΟΡΙ. ⁶ B ΤΕΝΝΑΝΑΖ†. ⁷ B ΗΜΑΥ.

⁸ B ΗΧΕ ΟΥΝΙΩ†. ⁹ B ΟΥΩΘΟΟΡΤΕΡ. ¹⁰ B ΧΩΟΥ†.

¹¹ B ΑΥΟΥΩΝΖ. ¹² B ΑΚΘΕΝΘΩΝC.

¹³ B †CΩΟΥΝΟΥ ΑΝ ΧΕ ΕΙΜΑΤΑΚΟC ΗΑΩΗΡΗ†.

¹⁴ B ΑΥΑΙC.

and to throw the two parts of the body of the holy man into it, together with lead, and pitch, and animal fat,¹ and bitumen;² and they heated them together until they melted, and the flames went up to a great height, and that which was melted flowed hither and thither by reason of the intensity of the flames which rose to a height of fifteen cubits. And they brought pieces from the cauldron to the king, saying, "This (wretched man)³ has come to an end and is burnt up." And Dadianus commanded them to bury the cauldron and the pieces of the saint which were in it⁴ in the earth, lest the Christians should find his remains and build a martyrion over them. When the attendants had finished burying the righteous man and were going away, there was a great trembling in the air and the earth shook to its foundations: and behold the Lord Jesus Christ came down from heaven with His holy angels, and stood over the place wherein the cauldron was buried. And He said to Zalathîel⁵ [17] the angel, "Bring up hither the cauldron", and when he had brought it up he laid it down upon the ground. And the Lord, in Whom is might, answered [and said], "O George, my chosen one, arise!⁶ For I am He that raised up Lazarus from the dead, and I now command⁷ thee to arise and come forth from the cauldron and stand upon thy feet; I am the Lord thy God." And straightway the nobly valiant man rose up in great power as one who had suffered no pain⁸ at all; and every one who saw him marvelled. The Lord said to him, "Be strong and of good cheer, George, my beloved, for there shall be great joy to thee in heaven and upon earth, and before My Good Father, and before My angels on account of thy contest; be strong, for I am with thee." And He went up to heaven with His holy angels.

¹ B omits ΝΕΜ ΟΥΩΤ. ² B ΟΥΕΡΠΡΕΖΙ.

³ B ΝΤΕ ΠΙΒΕΡΩΟ. Arab. فنى الزيت الذى فيه.

⁴ Leaf no. 39 is wanting in B. ⁵ I. e., שאלתיאל.

⁶ B fol. 41a, begins with ΤΩΝΚ.

⁷ B ΑΝΟΚ ΠΕ ΕΤΟΥΑΖΣΑΖΝΙ. ⁸ B ΝΕΜΚΑΖ.

And Saint George arose and walked, and sent to the governor, saying, "Behold, I am going about the city, teaching." And the governor straightway commanded them to seize him and to bring him to him¹ to the tribune; and as he was coming he cried out, saying, "O tribune, O tribune, I and my Lord Jesus Christ, the Son of the living God come to thee² and thy Apollo."

And behold, a woman whose name was Schollastikê³ cried out to⁴ Saint George the martyr of Christ, saying, "O my lord George, my son was yoking his ox in the field, and the ox fell [18] down and died. O my lord, help my poverty, for I know that my lord is able to do so through God." The saint said to her, "Take this staff from my hands, and go to the field and lay it upon the dead ox, and say, 'Thus saith Saint George in the name of Jesus Christ, Arise and stand up';" and the woman did as he had told her, and the ox arose straightway. And the woman glorified God, saying, "Blessed is the hour in which thou didst come into⁵ this city, verily thou art a prophet and God hath visited His people."

And again Dadianus sent after the martyr. When he had come, Trakiali⁶ the governor spake to him, saying, "Concerning the dry wood which budded, we know not of a certainty whether it was thy God who made it bud, or our god. Now behold we have here⁷ a sepulchre cut in the rock on the road to the cemetery, and no man knoweth where it is, nor where the opening⁸ of it is: but if through thy prayers the bones of those

¹ The fragment of the martyrdom given by D ends here. The other parts of the text are fragments of the miracles of Saint George.

² B αὐτὸν ζαροκ ον.

³ B σχολλαστική. Arabic كستيكا. The Greek has ἐν οἷς καὶ τις ἀνὴρ, Γλυκέριος τοῦνομα. *Acta Sanctorum*, Appendix to April 23, p. xi.

⁴ B ΟΥΒΕ ΠΛΗΡΙΟΣ ἸΜΑΡΤΥΡΟΣ ἸΝΤΕ ΠΧΣ ΕΣΧΩ ἸΜΟΣ.

⁵ B ἔβοῦν ἔται.

⁶ The form given by Theodotus is ρακλίλος. Arabic اطراقيلي, Syr. ܪܩܠܝܠܝܬܝ. ⁷ B ԽԱՏՈՒՄԵՆ ԶՈՑ ἔβοῦν. ⁸ B πογρο.

who are buried therein arise, I swear by my lord the Sun, and by the Moon and by Artemis the mother of the gods, that I will believe¹ upon thy God and become a Christian." The blessed George answered and said. "There come to me the words which I have heard in the Gospel, saying, If ye² have faith like a grain of mustard seed ye shall say to this mountain, Depart hence, [and it shall depart], and there shall be nothing impossible³ to you.⁴ But now arise, thou and Dadianus and the governors⁵ of [19] Egypt, and open the door of the tomb and bring⁶ hither to me the rotten bones of those who are dead, together with their dust." Then the three governors went straightway to the place of the sepulchre and opened the door, but they found no bones at all of the dead; and they took up the bone dust which they found, and brought it to Saint George: and Saint George threw himself down upon his knees, and prayed for the space of an hour.⁷ When he had finished his prayer and said 'Amen', there was a mighty⁸ trembling, and flashes of lightning shone upon those bones. And there came forth immediately from them five men and nine women and three⁹ little children; and when the governors saw what had taken place, they marvelled. Then the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" And he that had risen from the dead answered and said, "My name is Boês."¹⁰ Dadianus said to him, "How many years is it since thou didst die?" and he replied, "More than two hundred years."¹¹ Dadianus said to him "Had Christ come into the world at that time, or not?"¹² and he that had risen from the dead said, "I do not know, nor

1 B EITNAZT.

2 Β ΕΨΩΠ ΟΥΝ.

3 В НѢРАТХОМ.

¹ S. Matt. xvii. 20.

5 Β ΝΙΚΕΟΥΡΩΟΓΙ.

6 B λει.

7 B ὡς φεγγαῖ.

^s Read ΟΥΝΙΩ†.

⁹ B ī 'ten'.

¹⁰ Arab. سابون, Syr. ܣܒܘܢ, B ΒΙΟΥΒΗΝ. Theodotus gives the name as ΒΟΗC. ¹¹ B ΠΕΣΛΑΙ ΝΑΙ ΣΕ ΙC ΖΟΥΘ ἦ ἸΗΡΟΜΠΙ.

11 B ΠΕΣΛΗ ΝΑΛ ΧΕ ΙC ΖΟΥΘ ὁ ἡρώμπυ.

¹² Pisentios asked this same question of a mummy who complained to him of the tortures he suffered. See Amélineau, *Étude sur la Christianisme en Égypte*, p. 147.

did I ever hear that He had come." Dadianus said to him, "On what god dost thou believe?"¹ and he that had risen from [20] the dead said to him, "Do not force me,² O governor, for I am ashamed to say what god I believed on. I believed on a god whom they called Apollo, a stupid, dumb, deaf³ and blind [idol]. When I left the evil living⁴ of this life, I went to live in a place in the river of fire, until I should go where the worm dieth not.⁵ Hast thou never heard of the Scriptures of the Christians which say, 'Remember me in the day of terror in the place where there is no help,⁶ but disquiet and fear.' There is no mercy there, neither can the Judge be persuaded;⁷ but the work which every man hath done shall be laid before His eyes. Then⁸ the Judge⁹ will answer and say, 'Show me each one his work that I may give him¹⁰ his wages, according to that which he hath done;' hear then, O king, and I will tell thee. Every man who lives on earth, and confesses Him whom they crucified, if he bears many sins in his body when he departs¹¹ from this wicked world, will live in fetters on account of his sins, but on the Lord's day he will have rest because the Lord Jesus looks upon those who are punished on the Lord's day;¹² but as for me, there is no rest at all given to me on the Lord's day because I did not confess Christ's godhead when I lived upon earth. Why then should we confess¹³ and worship idols and images which cannot move"? Dadianus the governor answered¹⁴ and said to him, "Thy sense is destroyed through the length of the time of the two hundred years."¹⁵ [21] Then he that had risen from the dead looked upon Saint George

¹ B ΧΕΙΣ ἈΝΟΚ ΝΑΖ†. ² B ἈΝΑΓΚΗ.

³ B ΝΕΒΟ. ⁴ B ἘΠΙΧΙΝΩΝΗ.

⁵ B ἘΒΡΗΙ ἘΡΟQ ΑΦΕΜΜΑΥ ἸΧΕ ΠΙQΕΝΤ.

⁶ B ἸΜΟΝ ὁλὶ ἸΒΟΗΘΙΑ. ⁷ B ἸΠΑΥΩΕΤ ἸΖΗΤ.

⁸ B ἸΤΑ. ⁹ Arab. القاضى. We should probably read ΚΡΙΤΗΣ here.

¹⁰ B ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ ΝΩΤΕΝ ἸΤΑ† ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ ἸΠΕQΒΕΧΕ. ¹¹ B ἸΤΕQΟΥΩΤΕΒ. ¹² B ἸΤΕ †ΚΥΡΙΛΗ.

¹³ B ΑΝΝΑΟΥΟΝΖQ.

¹⁴ B ΑΦΕΡΟΥΩ ΔΕ.

¹⁵ B ΠΑΙΣ.

the martyr of Christ, and said to him, "O my lord the holy¹ martyr of Christ, we beseech thee to give us the holy baptism of Christ, that we may not fall back again into the punishment in which we were."² When Saint George saw their faith, he smote the earth with his foot, and water welled up, and he baptized them in the name of the Father, and the Son, and the Holy Spirit. And he said to them, "Depart in peace to Paradise," and they straightway disappeared and were not seen.³

And Dadianus the governor was stupefied for a time.⁴ Then the governors who were with him said, "This man is a magician⁵, and by his magic has made demons⁶ rise up before us, saying, 'I have raised the dead.'⁷" Dadianus said, "I will now disgrace the whole race⁷ of Christians." And he commanded, saying, "Choose me a poor widow woman whose like for poverty there is not in the whole world." And they went round about through the city and found a poor widow, and they put the righteous man with her, wishing to disgrace⁸ the Christians. When they had brought⁹ the righteous man into the widow's house, he said to her, "Give me some bread, for I am hungry." The poor widow woman answered and said to him,¹⁰ "Master, I have no bread in my house." Saint George said to her, "What god dost thou believe on, that thou hast no bread in thy house?" The woman [22] said to him, "I believe in Apollo and Herakles¹¹ the mighty imperial gods." Saint George said to her, "Verily it is a just judgment of God that thou hast no bread in thy house."¹² And the woman looked upon his face, and saw that it was like that of an angel of God, and she said within herself, "I will go and beg bread from my neighbours and acquaintances, that I may set it before the man of God, and peradventure by reason of

¹ B adds ΕΘΟΥΑΒ.

² B ΕΤΕΝΕΒΗΤΟΥ.

³ B ἸΠΕΡΛΙ ΝΑΥ.

⁴ B ΝΑΥΟΥΝΟΥ.

⁵ B ΟΥΡΕΦΖΙΚ.

⁶ Read ἸΣΤΑΝΔΕΜΩΝ.

⁷ B ἸΠΑΙΡΕΝΟΣ.

⁸ B ΕΨΝΑΨΩΨ.

⁹ B ΕΤΑΥΙΝΙ.

¹⁰ B omits ΝΑΥ.

¹¹ B ΠΙΔΑΚΛΗΣ.

¹² B ΠΑΝΙ.

his coming into my house I shall find favour in the sight of my neighbours." And it came to pass that when the poor widow woman had gone out the righteous man sat down¹ by the foot of the wooden pillar in her house; and it straightway took root², and put forth leaves, and became a large tree, and towered up fifteen cubits above the house. And behold Michael the archangel came³ with a table⁴ filled with all good things, and the saint⁵ ate and was comforted; and the table was filled with bread and every good thing. When the poor widow woman came into her house, and saw the great marvels, that is to say, the table set out within and filled with all good things, and the pillar⁶ of dry wood which had taken root,⁷ she said in her heart, "The God of the Christians hath remembered the poverty of the widow, and hath brought His martyr into my house to help me the wretched in spirit;"⁸ and she straightway⁹ threw herself down at the feet of the saint and worshipped¹⁰ him. Saint George [23] answered and said to her,¹¹ "Rise up and stand¹² upon thy feet, for I¹³ am not the God of the Christians, but only His servant,¹⁴ and I endure sufferings for His holy name's sake." And again the woman said to him, "Master, if I have found favour before thee, let me venture to speak one word before thee." The holy¹⁵ man said, "Speak." The woman said to him, "Master, I have here a little boy nine years old who is blind, deaf, dumb, and lame, and I am ashamed to show him to my neighbours: if now thou wilt make him see and hear and speak, I will believe¹⁶ upon thy God." The righteous man answered and said, "Bring hither the child to me;" and she brought him from the third storey of

¹ B ΝΑΨΖΕΜCΙ ΠΕ.² B ΑΨΒΕΠΝΟΥΝΙ.³ B ΑΨΙΝΙ.⁴ B ÆΟΥΔΡΑΠΕΖΑ.⁵ B adds ΓΕΩΡΓΙΟΣ.⁶ B ΝΕΜ ΠΙΚΕCΤΥΛΛΟC.⁷ B ÈΤΑΨΒΕΠΝΟΥΝΙ ΝΕ ΟΥΩΕ.⁸ B †ΤΑΛΕΠΩΡΟC ÆΧΗΡΑ.⁹ B CΑΤΟΤΨ.¹⁰ B ΑCΟΥΟΨΩΨΤ.¹¹ B adds ΝΑC.¹² B òζι ÈΡΑΤ.¹³ B omits the second ÆΝΟΚ.¹⁴ B ΟΥΒΩΚ ÆΤΑΨ ΛΙΒΙCΙ.¹⁵ B ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC.¹⁶ B †ΝΑΝΑΖ†.

her house, and laid him in the bosom of the righteous man. And Saint George prayed over him with his head bowed down¹ over the child lying in his bosom, and he breathed upon him, and the scales fell from his eyes, and he saw straightway with his eyes.² The woman said to the saint, "Master, I beseech thee to make him to speak, and to hear with his ears, and to stand up and walk upon his feet."³ Saint George said to her, "O woman, this is sufficient now, but when I need him⁴ to serve me in a matter, I will call him and he shall hear me,⁵ and shall go and serve me." And the woman was not able to answer⁶ him a word, for she saw that his face was like the face of an angel of God.

And the lawless and impious governor, Dadianus, and the [24] sixty-nine governors who were with him, came out from their meal, and were walking about and enjoying themselves in the open spaces of the city. When the dragon of the abyss, that is to say, Dadianus the governor, saw the tree which had sprung up by means of the righteous man,⁷ he asked one of his rulers,⁸ "[Whence] is this new sight, this fig tree?" And he told him, saying, "This is the place into which George the mighty saint of the Galileans was cast."

Then the governor commanded to bring him and to set him before the public assembly,⁹ and he made them flog him without mercy¹⁰ until his flesh was cut to pieces, [and set fire under him] until his body was consumed through the intensity¹¹ of the flame; and he made them put vessels of fire upon his head. After these things he made them hang him up¹² to torture him, and they filled iron pots full¹³ of fire and placed them under him,

¹ B omits ΕΓΤΩΒΖ ΕΞΡΗΙ ΕΧΩΓ ΝΑΡΕ ΧΩΓ ΧΟΒC ΕΠΕCΗΤ.

² B adds ΒΕΝ ΝΕΓΒΑΛ.

³ The next eight leaves in A. have been paged and bound up in wrong order.

⁴ B ΙΕΡΕΝΧΡΙΑ.

⁵ B ΝΤΕΓCΩΤΕΜ.

⁶ B ΕΡΟΥΩ.

⁷ Read ΜΠΙΘΜΗ.

⁸ B ΝΝΙΕΝΑΡΧΟC.

⁹ B ΔΙΜΩCΙΑ.

¹⁰ B ΒΕΝ ΟΥΜΕΤΛΝΟΙΑ (sic) ΒΕΝ ΟΥΜΕΤΛΘΝΑΙ.

¹¹ B ΠΑΙΩΑΙ.

¹² B ΑΓΕΡΟΥΒΑΩ ΟΝ.

¹³ B ΟΝ CΕΜΕΖ.

until he yielded up his spirit. Then the governor commanded them to take his body and cast it¹ away upon a high mountain, and the dragon said in his heart, "The birds of heaven will come and devour his flesh." When they had taken away the body of the blessed² man to a mountain³ called⁴ Siris,⁵ the attendants cast it away there, and returned. Now when these devilish attendants had come away⁶ from the mountain a short distance, about thirty⁷ stadia, there came mighty thunders [25] and lightnings so that the whole mountain shook. And behold the Lord came upon a cloud, and said to Saint George, "O excellent and chosen one, rise up from where thou liest;" and straightway the martyr of Christ arose. And he ran after the attendants,⁸ crying out after them, and saying, "Wait a little for me until I come up with you." When the attendants looked back, and saw the righteous man running after them, they glorified God, and threw themselves down at the feet of the saint, and besought him, saying, "Give us the seal of Christ," and the blessed and righteous man Saint George baptised them in the name of the Father and the Son and the Holy Ghost. Then they came and stood before the lawless governor, and they all cried out,⁹ "We are Christians, openly;" and the kings were speechless with fear by reason of this thing. Then Dadianus commanded to bring¹⁰ the attendants and to set them before him,¹¹ and he made them crucify one of them who was called Klaudane¹² and torture him;¹³ two others called Lasiri and Lasirianê¹⁴

¹ B ἡσέβερεν ὡρεν.

² B πῖμακαριος.

³ B πῖτωον.

⁴ E begins here with the letters **μου†**.

⁵ Arab. سيرين, E **ασηρ**, Theodotus **ασοῦριον**.

⁶ B **ἐβόλ**.

⁷ E a stadium.

⁸ B **σαφαροῦ ἡνιγχερετης**.

⁹ B **ἐγωω**.

¹⁰ B **εθροῦινι**.

¹¹ B omits **ἐρατοῦ ναζραρ**.

¹² Arab. الكلودانا.

¹³ B **ἡσέ† ἡτεφαιμωριὰ**.

¹⁴ Arab. لاسيرى ولاسيريانا.

they put to the sword, and Klêkôn¹ they threw to the wild beasts.²

After these things the governors commanded them to bring Saint George. And Dadianus the governor answered and said to him, "O George, I swear to thee by my Lord the Sun, and by the Moon, and by the gods, and by their mother Artemis, that I will treat thee kindly like my beloved son, and that I will gladly give thee every thing that thou askest; only hearken to [26] me as a father, and agree with me only so far as to worship the gods." Saint George answered and said to him, "I marvel at the words which thou³ hast just now spoken. I have been in thy power⁴ until this day, why hast thou not spoken them before?⁵ Behold, thou hast put me to the torture for the past seven⁶ years, thou hast slain me thrice, I died three times, and three times did my Lord Jesus Christ raise me up; but I never heard these words before from thee until this present.⁷ Knowest thou not, O governor, that this race of Christians is one that loves victory, and that it fights⁸ against those who fight against it? But now I rejoice⁹ that I can make thy mightiness glad, and I will offer sacrifice to thy great god Apollo whom¹⁰ thou lovest." When Dadianus the governor heard these things, he rejoiced greatly and took hold of the head¹¹ of Saint George and kissed it. And the righteous man resisted him, saying, "Nay, nay, O governor, for it is not the custom of the Galileans to be thus treated unless they have first worshipped the gods; command¹² that they put me¹³ in

¹ Arab. الكليون. E calls these martyrs Glêgôn, Klêgatioi, Lanasiarios and Mandrianos, and Theodotus Klêkôn, Lasiri, Dionysius and Joseph.

² According to E they suffered martyrdom on the ninth day of Pharmûthi.

³ Read ΕΤΕΚΧΩ ΝΗΜΟC?

⁴ B ΝΑΥΧΗ ΝΘΩΤΕΝ. Read ΝΤΟΤΚ?

⁵ B ΝΑΙ ΝΗΙ ΙCΧΕΝ ΩΟΡΠ. ⁶ E six years.

⁷ B †ΝΟΥ. With reference to the paging of the leaves in A read ΝΒ. Β., ΝΓ. Α. instead of ΝΖ. Β., ΝΗ. Α. ⁸ B ΕCΕ†.

⁹ B Ε†ΕΡΟΥΟΤ ΝΗΙ ΝΧΕ. ¹⁰ B ΦΑΙ. ¹¹ B ΝΤΑΑΦΕ.

¹² B ΟΥΑΖCΑΖΝΙ. ¹³ B ΝΗΜΟC.

prison until to-morrow." The governor answered and said to him, "Far be it from me to punish thee henceforth; forgive me for all the sufferings that I have inflicted¹ upon thee, for I wrought them on thee in ignorance. Accept me now as² a father, [27] and come, I will take thee into the interior³ of the palace where Queen Alexandra is resting in her chamber." When the governor had brought him in, he put him in the chamber with Queen Alexandra, and he shut the door upon them both and went out, for it was evening. Then Saint George bowed his knees⁴, and began to pray to God, saying, "O God, my God, there is none like⁵ unto Thee among the gods;⁶ Thou art the God who doest marvellous things.⁷ Why do the heathen cry out and the people imagine vain things? All the governors and rulers of the earth are gathered together, and they speak against God and against His Christ."⁸ Alexandra the Queen answered, and said to the saint, "O George, my master, I am listening unto thee attentively, and I like thy words. Who are these who 'cry out'? who⁹ are these who 'imagine [vain things]' and who is 'Christ'? teach me, I pray thee, that I may know him." Saint George answered, saying, "If thou desirest¹⁰ to know Christ and His words, O Queen Alexandra, listen. When God had created the heavens and the earth, He took a clod of earth and made a man like unto Him in His own form and likeness; thus He made flesh out of earth. Then again He created sinews in it, and He made the skin and the various other parts of the man, and the eyes, both seeing and unseeing¹¹ (?), the tongue,¹² the throat, the [28] hands and every thing which is contained in man. Is not that which is within [us] of earth? And the Lord Christ took upon Himself flesh from the holy Virgin Mary, and became man: He

¹ B ΕΔΙΤΟΥ. ² B ΑΛΛΑ ἡΦΡΗΤ.

³ B CA ΒΟΥΝ ἡΠΙΜΩΙΤ. ⁴ B ἡΠΕΡΚΕΛΙ.

⁵ Ps. lxxxvi. 8. ⁶ B ΠΕΕΤΟΝΙ. ⁷ Psalm lxxii. 18.

⁸ Psalm ii. 1. ⁹ B ΝΙΜ ΝΗ. ¹⁰ B ΑΡΕΕΡΕΤΙΝ.

¹¹ The text is probably corrupt here. ¹² ΑΦΘΑΜΙΔ ἡΟΥΛΑΣ.

is the God who has raised me up from the dead, and it is for the sake of His Holy name and of His Good Father, and the Holy Spirit that I have endured sufferings. For Adam's sake, O Queen Alexandra, God made the heavens, and created the sun and the shining moon and the stars and the rest of creation." The Queen answered and said to him, "Explain this matter to me." Saint George said to her, "The idolaters who are in the world to-day worship¹ abominable things and not God, for they serve soulless² idols fashioned by the hands of man, and despise God the Creator of the universe." The Queen said to him, "Then are these gods, demons?" Saint George said to her, "Yes, they are demons." The Queen said to him, "How did the Son of God come into the world?"³ Saint George answered and said⁴ to her, "Hearken unto me, O Queen Alexandra. The Prophet David saith, 'Thou that sittest upon the cherubim, appear, show Thy strength, and come to help us.'⁵ And again he saith, 'He shall come down like rain upon the mown grass'⁶, that is, the blessed Virgin Mary. And again the prophet Habakkuk cried out, saying, 'O God, I heard the noise of Thee, and⁷ I was afraid I considered Thy works and I was speechless.'⁸ When the prophet Habakkuk spake these things, he spake truly, for he knew that Jesus Christ would come down into this world,⁹ and [29] he feared. And he considered that it was God who would become man, that salvation might be ours, and that He might deliver us from the hand of the devil, the enemy of all truth,¹⁰ who leadeth astray these seventy wicked governors." The Queen answered and said, "Verily thou speakest¹¹ well, and hast persuaded me that Christ is the God of the universe;¹² and now I

¹ B ΕΥΘΥΩΩ.² B ΝΑΝ ἸΦΥΧΟΝ.³ The text of A is corrupt in this place, but that this is the question that Alexandra asked is certain from Theodotus (p. 145, l. 8) and E, p. 194. l. 8.⁴ Read ΠΕΧΛΩ ΝΑΣ.⁵ Psalm lxxx. 1, 2.⁶ Psalm lxxii. 6.⁷ B omits ΟΥΘΩ.⁸ Habakkuk iii. 2. Saint George is quoting the

Coptic version of Habakkuk.

⁹ B ἸΠΙΚΟCΜΩC.¹⁰ B ΜΕΘΜΗ.¹¹ B ΚCΑΧΙ.¹² B ἸΠΙΕΠΤΗΡΩ.

beseech thee to pray for me, that all crafts and wiles of demons and idols may straightway flee away from me." Saint George answered and said to her, "If thou believest on Jesus Christ who was crucified, no blemish¹ of demons shall draw nigh thee at all." She said to him, "O George, my master, I believe, but I am afraid of the exceeding wicked governor, Dadianus, who devours flesh² like a wild beast. Keep the matter secret, and tell no one until I wear the crown of martyrdom in the kingdom of Christ; and now let me³ rest until the morning.

When the morning had come the governor commanded the herald to cry out through the whole city, saying, "Gather together, [O ye people,] to see this mighty Galilean worship Apollo." And the governor commanded them to bring Saint George into the courtyard of the temple where he was to offer sacrifice to Apollo; but Saint George said to the attendants who had come after him, "Go ye to the governor, and I, and⁴ the priests, and the ministers⁵ of the temple will go to Apollo, and worship him." [30] And the herald continued to gather together with diligence the whole city, both small and great, to see the sight.

When the poor widow woman whose son Saint George had healed, saw this, she straightway⁶ uncovered her head and rent her clothes, and set out for the place where the saint was. And she said to him, "O thou who didst raise the dead; who didst make those blind from their birth to see;⁷ who didst make to appear those who were dried up and gone to dust;⁸ who didst make pieces of wood of fruit-bearing trees⁹ to blossom beautifully; who didst make the pillar of my house to take root¹⁰ and become a mighty tree, and didst cause a table¹¹ to be filled with bread and all good things; who didst manifest forth multitudes of miracles and didst put the devil to shame; wilt thou now¹² go to Apollo and worship

¹ B ἸΑΤΑΒΝΙ. ² B ΟΥΕΜCΑΡΖ. ³ B ΧΑΤ ΧΕ †ΝΟΥ.

⁴ B ΑΝΟΚ ΔΕ ΝΕΜ. ⁵ B ΝΙCΑΤΗΓΟC. ⁶ B CΑΤΟΤC.

⁷ B ἜΤΕΡΟΝ (sic) ἸΝΙΒΕΛΛΕΥ. ⁸ B ΝΙΩΕΕΤΩΟΥΩΟΥ.

⁹ B ἸΩΩΗΝ. ¹⁰ B ΨΕΠΝΟΥΝΙ. ¹¹ B ἸΤΑΔΡΑΠΕΖΑ.

¹² B †ΝΟΥ ΧΕ.

him, and put to shame the whole race of Christians?" When Saint George heard these things he smiled upon her,¹ and said, "Put down thy child out of thy arms," and she put² him down. Saint George said to the little child, "In the name of my Lord Jesus Christ I wish thee to come and be my servant in this matter," and straightway the little boy heard with his ears, and came leaping towards Saint George. Saint George said to him, "Come, go into the temple of Apollo and say to his idol, 'George the servant of Christ calleth thee'."³ And the child went quickly into the temple and said⁴, "I tell thee,⁵ O blind, [31] dumb and senseless idol, to come forth quickly, for George the servant of Christ calleth thee." And the evil spirit which sojourned⁶ in the idol cried out within him, saying,⁷ "O Nazarene, thou drawest every one to thee, and thou hast sent⁸ this⁹ little boy to me to disgrace me;" and straightway the idol of Apollo leaped down from his pedestal and came to Saint George. And Saint George answered and said to him, "Art thou the god of the heathen?" The demon who sojourned⁶ in the idol said, "Bear with me a little, and I will tell thee¹⁰ every thing before thou askest (?)¹¹ me;" and Saint George said to him, "Speak." And he began to speak and to declare everything, saying, "O master, and saint of God, thou art¹² not ignorant that of old time God made a Paradise in Eden,¹³ towards the east, and that God put in it the man He had made in His own likeness. And God said, "Let the angels come and worship him;" and straightway Michael and all his army of angels came and worshipped him. But I would not worship the man whom God

¹ B ΔΗΝΕΤΩ ΡΩΩ.² B ΔΚΧΩ.³ Read ΜΟΥΤ ἔροκ.⁴ B omits ΝΑΩ.⁵ B ΔΙΒΕΡΟΚ.⁶ B ΕΤΒΑΛΗΟΥΤ.⁷ B omits ΕΩΩ ἸΜΜΟΣ.⁸ B ΠΕ ἘΤΑΚΟΥΩΡΠ.⁹ B ΠΑΙΚΟΥΧΙ.¹⁰ B ΠΕΘΝΑΤΑΜΟΚ.¹¹ We might read ἸΠΑΤΕΚΤΑΚΟΙ 'before thou destroyest me'.¹² B ΚΟΙ.¹³ B ΕΔΕΜ.

had created,¹ and I disputed² the command of God, saying, 'O righteous judge, whom the Cherubim³ full of eyes overshadow, how can I who am more excellent than this man, worship that which is inferior to me?' Then God was very wroth with me, [32] and He cast me forth from the glory with which I was surrounded, and He cast me forth from heaven like an eagle on a rock, and I was in fetters; and now I live in this idol,⁴ and I lead astray the children of men. And I fly and mount up to the firmament of heaven, and I hear the angels praising God, and when I hear the sentence⁵ pronounced that a man shall die and go forth from this world, I go to him and inflict sufferings upon him until he blasphemes God." Saint George answered and said to him, "Thou hast not spoken the truth, O creator⁶ of

¹ Compare the following extract from the 'Cave of Treasures'. (Brit. Mus. MS. 25,875 fol. 5, b. 1, and Bezold, *Die Schatzhöhle* text p. 17, translation p. 4.

[illegible]

“And when the chief of this lower company saw what majesty had been given to Adam, he was jealous of him from that day, and did not wish to worship him. And he said to his hosts, ‘Do not worship him, and do not praise (him) with the (other) angels. For it is meet that he should worship me who am Spirit and fire, and not that I should worship dust formed from dust.’ And when the rebel had meditated these things he became disobedient, and of his own free will and choice he separated himself from God, and he and all his company were driven away, and fell (from heaven) on the sixth day. Now his fall from heaven took place at the second hour of the day. And their glorious garments were stripped off them, and he was called Sâtânâ because he had turned aside and Shîdâ because he was cast out, and Daiwâ because the garment of his glory perished.”

2 Β ΕΡΑΝΤΙΛΕΓΙΝ.

3 B NITENZ ÑTE NIXEPΟΥBIM.

4 B ΠΑΙΔΩΛΟΝ ΕΙΣΟΡΕΜ.

5 Β ΕΤΑΠΟΦΑΣΙΣ.

6 В ФНЕТСМОТ ННОУВ.

lies. Thou wast cast forth from heaven on account of thy pride in having prepared a throne for thyself to sit upon, and for having made thyself equal¹ with Him that is more exalted than thou: and He drove thee suddenly forth from heaven, with all thy hosts, into the depths of the sea." When the spirit heard these things from him, he was speechless, and found not a word to say. And straightway Saint George smote the earth with his foot, and it opened its mouth, and he said to the idol, "Go down now into the abyss, O unclean spirit, and give speech to all the souls that thou hast destroyed;" and the unclean spirit went down straightway² into the abyss together with the idol³ in which he dwelt. And Saint George smote the earth with his foot, and it closed up as it was before.⁴ After these things Saint George unloosed his shoe-latchets, and went to the idol of Herakles, and pulled him down upon the ground, and broke him in pieces. And he said to the other idols, "Go down into the abyss, O gods of [33] the heathen, for I have come against you in anger and wrath." When the priests and the ministers and the attendants who waited upon the idols saw the destruction of their gods, they laid hold of Saint George, and tied his hands behind him, and took him to the governor, and showed him everything that had happened to the gods and to Apollo,⁵ saying, "He has been thrown down into the abyss." And it came to pass that when Dadianus the governor heard these things, he was filled with fury, and said to Saint George, "O thou who art worthy of destruction, didst thou not say to me, 'I will worship the glorious gods where thou dost worship them'? and thou saidst that thou wouldst throw⁶ incense to them, and yet thou dost use works of magic in this manner; knowest thou not that thy life is in my hands?" Saint George

¹ B ΖΥCOC. ² B CΑΤΟΤCΙ ΟΥΝ.

³ B ΠΙΚΕΘΟΥΩΤ ΝΤΕ ΠΙΠΝἈ ΝἈΚΑΘΑΡΤΟΝ ΕΤΣΑΛΗΟΥΤ.

⁴ A martyr called Sarapamon also caused Apollo to sink into the earth. See Hyvernāt, *Les Actes des Martyrs de l'Égypte*, p. 307.

⁵ B ΜΑΛΙCΤΑ ΠΙΝΙΩ† ΝΝΟΥ† ΠΙΑΠΟΛΛΟΝ.

⁶ B ΝΤΕΚΤΑΛΟ.

answered and said to him, "Go and bring¹ Apollo hither² to me, and I will worship him before thee." Dadianus said to him, "It has just³ been told me by the priests that he has gone down⁴ into the abyss, and now thou wishest to send me thither alive." Saint George answered and said to him,⁵ "If Apollo was the mighty god in whom thou didst trust⁶ to deliver thee in the evil day, how was it that he was unable to help himself,⁷ and was the first of all thy seventy gods to go to destruction? When my Lord God cometh to change the heavens and the earth, what wilt thou and what will he in whom thou puttest thy trust, do?" Then the governor in great grief⁸ for the destruction of his god Apollo, went into the palace to Queen Alexandra, and said, "I suffer by reason of this race of Christians, and especially through this Galilean⁹ George." Queen Alexandra answered and said to the governor, "Have I not told thee many times to let alone this race of Christians? for their God¹⁰ is the true God, and He will humble thee in thy pride." The governor¹¹ answered and said to the Queen,¹² "Woe is me, O Alexandra, for I fear¹³ that the magic of the Christians has entered into thee;" and he laid hold of the hair¹⁴ of her head, and dragged her along until he brought her to the sixty-nine governors who were with him, and he began [34] to tell them everything that had happened. Then the governors commanded to bring her and to hang her upon the wooden horse to torture her, and she said never a word, but was looking up to heaven. And she looked in the face of Saint George, and said to him, "Pray for me while I suffer these tortures." Saint

¹ Read ΔΝΙΟΥΙ. ² B ἸΝΑΙ and omits ΝΗΙ.

³ Read ἸΠΙΡΗ† with B. ⁴ B ΑΚΕΡΟΥΖΩΛ.

⁵ E comes to an end here with the word ἸΒΙ. ⁶ B ΕΤΕΡΖΕΛΠΙC.

⁷ B ἸΕΡΒΟΗΘΙΝ ΕΡΟϚ. ⁸ B ἸΕΜΚΑΖ ἸΤΕ ΠΕΡΖΗΤ.

⁹ B ΜΑΛΙCΤΑ ΠΑΙΓΑΛΙΛΕΟC.

¹⁰ B ΔΕ ΟΥΗΙ ΠΟΥΝΟΥ† ἸΘΟΚ (sic). ¹¹ B ΠΟΥΡΟ.

¹² Read Ἰ†ΟΥΡΩ. ¹³ Read †ΕΡΖΟ†.

¹⁴ B ΟΥΟZ ΑΡΑΜΟΝΙ ἸΠΙΡΩΙ.

George answered and said to her, "Bear them patiently for a little. O Queen, that thou mayest receive a crown from the hands of my Lord Jesus Christ." And she said to him, "O George, my master, what shall I do, for I have not received holy baptism?" Saint George said to her, "Go, and thou shalt receive baptism by the pouring out of holy blood." And while they were taking her away¹ to destroy her, she cried out, saying, "O my Lord Jesus Christ, behold I have kept the door of my palace open [to Thee], and have not closed it, do thou. O Lord, not close the [35] door of the paradise of joy against me." When Alexandra the Queen had said these things she nobly consummated her martyrdom on the fifteenth day of Pharmûthi² at the third hour, and she received her incorruptible crown.

After these things the governors called Saint George and said to him, "Behold thou hast destroyed the Queen, and now we will gain the mastery over thee."³ And Magnentius⁴ one of the governors said, "Let us pass sentence of death upon him," and the thing pleased⁵ them all. Then Dadianus the governor sat down and wrote his sentence of death, saying, "I give George, the chief of the Galileans, who hath put the decrees of the governors behind his back, over to the sword; and know, O ye peoples, that we are innocent⁶ of his blood this day;" and the sixty-nine governors who were with him⁷ signed⁸ the writing. Then Saint George went to the place where he should receive his crown,

¹ B ΕΓΩΛΙ ΘΥΝ ΝΙΜΟC ΕΒΟΛ.

² I. e., April 10. This is the Queen Alexandra mentioned in the Coptic Church Calendar whose identification the Rev. S. C. Malan has found difficult. See his *Calendar of the Coptic Church*, p. 77, note 23.

³ Read ΕΡΟΚ with B.

⁴ Some few lines of the Sahidic Text of the last part of this martyrdom have been printed by Bouriant from two or three badly preserved leaves in the Museum of Bûlâk. See *Recueil de Travaux*, iv, p. 155.

⁵ Read Λ ΠΙΖΩΒ ΡΑΝΑ with B.

⁶ B ΤΕΤΕΝΤΕΝΤΟΥΒΗΟΥΤ ΑΝΟΝ ΕΒΟΛΖΑ.

⁷ Read ΕΘΝΕΜΑΘ with B.

⁸ B ΑΥCΒΑΙ ΗΑΡΑΤΥ ΝΤΕΥ ΕΠΙCΤΟΛΗ ΕΧΕΝ.

rejoicing. When he had come to that spot he said to the soldiers who were holding him, "Brethren, bear with me¹ a little, that I may pray for the seventy governors who have tortured² me during the last seven years." Then Saint George looked up to heaven, and said, "O my Lord Jesus Christ who didst send fire from heaven by Saint Elijah to devour the two captains of fifty and their hundred soldiers, let now I pray Thee that same fire come down from Thee and devour³ these seventy [36] governors and those round about them, that not one of them may be left; for Thine is the glory for ever and ever, Amen." And while⁴ he was praying, there straightway came forth fire from heaven, and it devoured the seventy governors and their hosts, in number about five thousand. And again the saint asked the soldiers to wait a little longer, and he prayed, saying, "O my Lord Jesus Christ, I see a multitude here wishing⁵ to carry away my⁶ body, but my body will not suffice for the whole world. I beseech Thee to grant a favour⁷ to me, grant that my name may heal⁸ all those afflicted by unclean spirits, who shall remember Thy servant George. O Lord my God, let every one who is greatly afraid in the place of judgement come forth in peace if he remembers my name; and do Thou write in the Book⁹ of Life the name of every one who shall write down my martyrdom and the sufferings¹⁰ which I have endured. If the heavens withhold their¹¹ rain from the earth, and men make mention of the name of the God of George, I beseech Thee grant that Thy help may support them speedily. O God of truth, for the sake of whose holy name I have suffered¹² these pains, remember all those who shall show kindness to the poor in my name, and forgive them the sins¹³ which they have com-

¹ Read ΝΕΜΗΙ. ² B ΛΥCΙ CΕΕΡΒΑCΑΝΙΖΙΝ.

³ B ἸΤΕΡΟΚΖΟΥ. ⁴ B ἘΤΙ ΔΕ ΕΓΤΩΒΖ.

⁵ B ΕΦΟΥΩΩ. ⁶ B ΠΑCΩΜΑ. ⁷ B ΝΕΜΩΟΥ ΖΜΟΤ.

⁸ B ΕΟΥΠΕΘΑΝΕΦ. ⁹ B ἸΠΧΩΜ. ¹⁰ B ΝΙΒΙCΙ.

¹¹ B ἸΝΕCΜΟΥΝΖΩΟΥ. ¹² B ΦΙΕΤΩΟΠ. ¹³ B ΙΝΟΥΜΕΥΙ.

mitted." And when the saint had said these things in the fervour of his heart, behold the Lord Jesus Christ appeared to him, [37] saying, "Come up now into heaven, and rest thyself in the dwelling which I have prepared for thee in the kingdom of My Father which is in heaven. O excellent George, I will fulfil every thing which thou hast asked for, and many other things greater than these." Then Saint George said to the executioners,¹ "Come now, and perform that which has been commanded you;" and he stretched² out his neck, and they took off his holy head, and there came forth water and milk. And Jesus Christ took his blessed soul and embraced it³ and took it up to heaven with Him, and gave it as a gift to His Good Father and the Holy Spirit. Then straightway the earth shook to its foundations, and there were suddenly thunders and lightnings so that no man passed that place for mighty dread. Now all those who became martyrs through Saint George were eight thousand, six hundred and ninety-nine together with Alexandra the Queen. And Saint George consummated his martyrdom on the twenty-third day of the month Pharmûthi, on the Lord's day, at the ninth hour of the day. I Pasikrates⁴ the servant of Saint George was with my master until the end of his contest⁵ by the sentence of death of the impious governors. I have written down his holy martyrdom, and have added nothing thereto nor taken any thing therefrom; and my Lord Jesus Christ helped me, to Whom together with His Good Father and the Holy Spirit be glory for ever and ever, Amen.

¹ B ἸΝΙΚΕΤΩΝΝΑΡΙΟΝ (sic).

² B ΑΥΣΩΟΥΤΕΝ ἸΠΕΡΜΩΙΤ (sic).

³ B ἸΜΟϞ.

⁴ Arab. سكرامس, Syr. ܣܟܪܡܝܣܐ.

⁵ B ΠΕΡΑΘΛΥΣΙΣ.

[38] *These are the mighty deeds and miracles which God wrought by the hand of Saint George after his martyrdom and after the coming of his body into Diospolis his native city, and after the building of his shrine, which was completed and consecrated on the seventh day of the month Athôr, and after the laying of his body within it. Saint Theodosius,¹ Bishop of Jerusalem, recited the mighty deeds and miracles which God wrought by Saint George, and the gracious acts which took place in his holy martyrion² when he pronounced the following encomium on the day of his holy commemoration, which is the seventh day of Athôr, when there was gathered together a great multitude of the orthodox³ to celebrate the festival of Saint George in his shrine and to praise our Lord Jesus Christ.*

“I will open my mouth in parables, I will declare the things which have been hidden from the beginning, which we have heard and known, and which our fathers have declared unto us.”⁵ As

¹ As this Theodosius, Bishop of Jerusalem, is referred to by Theodotus of Ancyra in his encomium upon St. George (Coptic text, p. 163) he must either have been a contemporary of his, or have lived before his time, for there is no reason to suppose that the mention of him in the encomium of Theodotus is an interpolation, or that it refers to Theodosius the Bishop of Jerusalem who flourished about A. D. 869. See Cave, *Script. Eccles. Historia Literaria*, p. 557, and Le Quien, *Oriens Christianus*, iii, p. 370. The Theodosius here referred to is probably the Palestinian monk who caused such trouble at the Council of Chalcedon, and who afterwards came to Jerusalem and usurped the episcopal throne of Juvenal. Many crimes and murders were committed through his agency in Jerusalem, but he was eventually expelled from that city about the year 453. He fled away and took refuge in the mountains of Sinai and his end is unknown. For his history and a discussion as to whether he appointed himself Bishop or not, see Le Quien, *Oriens Christianus*, iii, col. 164; Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique*, xv, pp. 197, 380, 672, 731—737, 754—756, and Notes lvii and lviii on pp. 925, 926.

Β ΠΙΜΑΡΤΥΡΟΣ. Β ἡδὲ ΕΓΘΕΟΥΗΤ ἸΧΕ ΟΥΜΩΤ
 ἸΜΗΩ ἸΤΕ ΝΙΟΡΘΟΔΟΖΟΣ ΕΥΕΡΩΑΙ.

¹ Β ἸΝΗΕΤΑΝΟΘΜΟΥ.

⁵ Psalm lxxviii, 2, 3.

the Holy Spirit spake by the mouth of David the righteous king, so also will I show forth to you the gifts and the miracles which came to pass through Saint George the mighty martyr of Christ, and what happened to him in the city of Tyre where he consummated [his martyrdom] under Dadianus, the lawless [governor] of the Persians. Now Tyre was the city of king¹ Nebuchadnezzar who was king of² all the Chaldeans, and he forsook his city Tyre, and went to Babylon,³ and built it in a beautiful manner, and fortified it, and made it his royal city. And it came to pass that when they had taken off the head of Saint George it was separated from the body from the ninth hour of the day⁴ until sunset; and Pasikrates the servant of Saint George stood⁵ by it weeping over it and watching it. And behold God put it into the heart of two of his fellow-servants to come to the city to visit their master, and to learn what had become of him;⁶ and [the people] told them, saying, "They have slain him to-day." And they wept and rent their garments, and came⁷ to the body, and they found Pasikrates sitting and weeping, and they sat down and wept with him. After these things they rose up together and joined the head⁸ of the saint to his body, and it united with it as if it had never been severed at all. And they took the napkin⁹ which one of them had on him and wrapped his holy body smeared with blood in it: and they found a new sepulchre near to them outside the city, and they laid the body of the holy man in it until it was morning, and they sat outside the door. And it came to pass on the morrow that they rose up, and went into the city and bought incense and linen; and they brought them and put them around the body¹⁰ of Saint George; and they found that the head had joined on to the body

¹ B ΝΑΒΟΧΟΔΟΝΟCΘΡ ΠΟΥΡΟ. Theodosius appears to refer to the capture of Tyre by Nebuchadnezzar after a siege of thirteen years.

² B ΕΞΕΝ. ³ B ΕΤΒΑΒΥΛΩΝ. ⁴ B ἸΝΤΕ ΠΙΕΖΟΥ.

⁵ B ΝΑΚΤΕΜΕΙ. ⁶ B ἸΝΤΟΥΕΜΙ ΧΕ ΟΥ ΠΕ ΕΤΑΚΩΠΙ.

⁷ B ἸΝΝΟΥΖΒΩC ΔΥΚΩ† ΟΥΟZ ΔΥΩΙΝΙ ἸCΑ.

⁸ B ΕΤΕΚΛΦΕ. ⁹ B ἸΝΔΙ CΥΝΔΩΝΙΟΝ. ¹⁰ B ἸΝΠΩΜΑ.

as if he were alive and there was no mark of the sword stroke¹ upon it at all. And the servants marvelled greatly², and believed [40] with all their heart that God had received him to Himself, and that everything which He had promised³ him while he was alive should in truth be done for him. Then they spread incense over him, and carefully prepared him for burial according to the custom of the country, and they buried⁴ him in a sepulchre⁵, and sealed⁶ it with seals, and they set Pasikrates outside to watch it. And the two other servants went into the city to labour for their living, and to obtain money wherewith to carry the body⁷ of the saint with them to their country. And it came to pass that after they had worked for two months the Lord sent to them there a merchant ship from Joppa⁸ laden with merchandise: and when they had sold the cargo the servants of Saint George spake with the sailors, and they agreed⁹ with them for a price to take them and the body of Saint George on board; and by the help of God they came to Joppa. When the sailors and the merchant¹⁰ heard¹¹ that it was the body of Saint George of Melitene of Diospolis who had gone into the country of the Persians, they marvelled greatly at the¹² manner of his martyrdom; and they all arose and worshipped him, and glorified God that they were esteemed worthy of carrying¹³ Saint George in their ship. And one of the sailors, Leontius¹⁴ of Joppa, an acquaintance of Saint George, brought horses and laid the body upon them, and carried it¹⁵ into Saint George's own house [at Diospolis]; and when he arrived there he found Saint George's mother and sisters had gone to their rest.

¹ B †ΩΕΝΕΗΓΙ. ² B ἰμαῶω. ³ B φ† χοτοῦ.

⁴ B ἀγκωσ. ⁵ B ἰπιμῆζαῦ. ⁶ B ἀγτοπγ.

⁷ B ἰποῦσωμα. ⁸ B ιοπηη ἀγῖ. ⁹ B ἀγ†νοῦχ.

¹⁰ B πιπρακματεῦτης. ¹¹ B εταρσωτεμ.

¹² B ναγερῳφηρι ἰμαῶω πε σε ἰλω ἰρη† ἀγερ-
μαρτῦρος. ¹³ B εταλοφ.

¹⁴ Read ΠΕ ΛΕΟΝΤΙΟΣ, B has ΛΕΟΝΤΙΝΟΣ.

¹⁵ B ἰπερσωμα.

Then the report spread abroad that they had brought the body [41] of Saint George who had been martyred, and whom they had not seen for the past seven years, into the house,¹ and because they were Christians they threw themselves down and worshipped him,² weeping and marvelling at the things which had taken place; and again they rejoiced and glorified God that they were worthy of such a gift. Then Pasikrates and the two other servants³ whose names⁴ were Lukios and Kirinneos told the people of the city everything that had happened to their master, and they all marvelled. And they laid the body of Saint George in his house for a week, and they all came and worshipped it. When the great day of the festival⁵ came they all assembled in the church, and the martyrdom of Saint George was read to all the believers, and they marvelled at him and especially at all that had happened⁶ to him, and they glorified God and His holy martyr. And behold when a certain wealthy nobleman of the city⁷ called Andrew, who was of the family⁸ of Saint George's mother, heard his martyrdom read, God opened his heart and he listened attentively to the passage [in the martyrdom]⁹ which says, "And the Lord appeared unto him,¹⁰ saying, I swear to thee by Myself that no harm shall befall any man who shall confess thy sufferings, for I know that he is flesh and blood. No evil shall happen to any man who is in any necessity whatsoever, whether¹¹ he be in peril by fearful judgments, or by many waters, or on the mountains, or in any affliction, if he remembers My name and the name of My Father which is in heaven, and [42] the Holy Spirit, and My servant George, and I will deliver him out of every trouble. I will write in the Book of Life the name

¹ B ΕΠΗ and omits ΑΓΧΟΚΟΥ ΕΒΟΛ.

² B ΕΟΥΩΩΤ.

³ B ΠΙΚΕΒΩΚ.

⁴ B ΟΥΛΙ ΔΕ ΧΕ.

⁵ B ΝΤΑΙ (sic) ΩΩΠΙ.

⁶ Read ΝΗΕΤΑΥΩΩΠΙ with B.

⁷ B ΗΡΑΜΑΟ ΗΤΕ †ΠΟΛΙΣ ΕΠΕΦΡΑΝ ΠΕ ΑΝΔΡΕΑΣ ΟΥΟΖ

⁸ B ΗΠΡΕΝΟΣ.

⁹ See page 36.

¹⁰ B ΕΡΟΦ ΑΓΧΑΧΙ ΝΕΜΑΦ ΕΦΧΩ ΗΜΟΣ.

¹¹ B ΙΤΑ.

of any one who shall write down thy martyrdom and thy mighty deeds, and shall manifest forth thy day and the sufferings which thou hast endured in My name. I will never allow to want¹ any good thing in this world during his whole life. the man who shall make an offering or a charity in thy name, or who shall make a book on thy sufferings² and place it in faith in thy shrine; he shall be numbered with My saints. I am the Lord God, and that which I have said³ will I do. I will take into My kingdom whosoever shall build⁴ a shrine in thy name, and I will never forsake him. I will cause mighty miracles to take place where-⁵ soever thy body shall be laid; I will make the nations of the earth⁶ come to thy shrine and bring thee gifts; and I will gather together to thy shrine all the heathen of the earth, Jews, Samaritans, Persians, the children of Esau⁷ and even the barbarians, and they shall bring thee gifts."

When the believing and truly God-loving man Andrew heard of all these cures with which God would benefit the people through him, he received great joy like Jacob when he saw the face of his son Joseph the ruler in Egypt, and he rose up quickly and wrote [43] down his martyrdom and put it in his house, saying, "I will set the memorial⁸ of my brother in my house, that his blessing and favour may abide with me for ever." And he cried out among the whole multitude, saying, "My brethren, as we have suffered great tribulation⁹ for the sake of our brother who was slain with the sword, let us now rejoice exceedingly that he has received great honour in heaven, and verily, because he has thus received freedom of speech before God, he is able to entreat God on our behalf that He may show mercy and help to us in this world and in that which is to come.¹⁰ And now, my brethren, hearken unto me, and let us build a little shrine to his name, and let

¹ B ἵστωτ. ² B νεφῆσι. ³ B ἑταίχοφ.

⁴ B φηῖθνακωτ. ⁵ B omits ἑτεμμαι βεν πιμα.

⁶ B πκαζι. ⁷ B ἡσαυ. ⁸ B ἡπεκερφμεγι.

⁹ B νεμκαζ. ¹⁰ B φηθηνογ.

us lay his body in it, that his blessing¹ and favour may abide with us for ever." Then all the people answered with one voice, "Let be done what thou hast said. If thou wilt undertake the matter, we will undertake with thee, that the blessing of the saint may be with us and with our children, and that his blessing may abide in our city for ever." And it came to pass that when he heard these things he rejoiced.² And he rose up early in the morning, and brought his servants and labourers and the servants of Saint George, and he pulled down the walls³ and the dwelling of Saint George, and said, "I will not lay my brother's body in strange ground," and the rest of the people of the city helped him and laboured at the holy place. And he deposited the body of Saint George in the church, until they had cleared the ground⁴ [44] and could bring it back again. And it came to pass that when they had cleared the place they laid the foundations, and he marked out with straw where the walls should be⁵ according to the size⁶ of the little shrine, and he built it as well as he could⁷ (i. e., according to his means).

The first miracle of Saint George.

Now the first miracle which Saint George wrought was in respect of the building of the shrine in which they were to lay his body, in the peace of God, Amen.⁸ And it came to pass

¹ B ΠΕΡΙΣΜΟΥ.

² B ἔΤΑΙΤΩΤΕΜ ἔΝΑΙ ΑΓΡΑΩΙ ΟΥΟΣ ΑΓΩΩΡΠΙ.

³ B ἸΝΣΑ ΝΙΧΟΙ.

⁴ B ΩΛΤ ΟΥΕΡΚΑΘΑΡΙΖΙΝ ἸΠΙΜΑ ΕΘΟΟΥΧΑ ΣΕΝ† ἔβρηι ΑΓΘΟΟΥΣΟΡΤΟΣ.

⁵ Arab. امر ان يُعَلِّمَ بالتبن على حد بنيان.

⁶ B ΤΜΑΙΗ.

⁷ B adds ΑΣΧΩΚ ἔΒΟΛ ἸΠΕΡΜΑΡΤΥΡΙΑ ἔΤΑΙΤΩΤ ἔ†-ΕΚΚΛΗΣΙΑ ἔΤΕ ΣΟΥΖ ἸΠΙΛΩΤ ΛΘΩΡ ΠΩΣ ΝΑΙ ἸΠΙΡΕΦΕΡ-ΝΟΒΙ ΕΤΑΙΤΩΤ ΑΜΕΝ. "His martyrion (?) was finished and dedicated as a church on the seventh day of Athôr. O God, have mercy upon the sinner who wrote [this book], Amen."

⁸ B omits from †ΩΦΗΡΙ to ΑΜΗΗ.

that Andrew, who had set himself to build¹ the martyrion of Saint George, was lying on his bed one night and thinking within himself,² saying, "I have erred in beginning this building, especially as up to this present I see no man who will help me; and I know³ not whether I can finish it or not. If I do not finish it, men will laugh at me, saying, 'This man began to build, and was not able to finish', even as our Saviour said." And while he was meditating these things in his heart upon his bed, slumber overtook him and he slept. And behold Saint George appeared to him⁴ in a dream, saying, "Andrew, Andrew, knowest thou me?" and he said, "What is it, master?" Saint George said to him, "Knowest thou not who I am?" and Andrew said, "No." When Andrew knew him in his dream, he was astonished, and rose up and cast himself down at his feet and worshipped him, saying,⁵ "Art thou alive, O George, my master?" Saint George said [45] to him, "Thanks be to God, my body is with you, but I live in God by the Holy Spirit. And now I see that thou art down-hearted about the shrine which thou hast undertaken to build⁶ in my name, in which to lay my body, and I have come to thee to show thee a little wealth belonging to my ancestors out of which thou mayest pay for the shrine. Be of good cheer, and be not faint of heart, for I will put it⁷ into the hearts of the people of this city to help thee. Arise and follow me and I will show thee a place in the room of my house, which thou hast pulled down, wherein thou didst lay my body before thou didst take it into the church." Then Andrew, in his dream, rose up, and followed him. And Saint George took him into the room of his house, and showed him the place and set a mark on it with his finger,

¹ Add ΕΚΩΤ with B.

² B ἰνὸν τῷ ἔργῳ περὶ λόγισμος φονεῖ ἰνὸν τῷ ἰνὸν τῷ.

³ B ἰνὸν τῷ ἔργῳ.

⁴ B ἐφ' ὃν ἰνὸν τῷ ἔργῳ καὶ ἀνδρῶν ἀνδρῶν κοῦοντ.

⁵ B ἐφ' ὃν ἰνὸν τῷ ἔργῳ. ⁶ B ἔτακτιστοτκ ἔργον.

⁷ B ἰνὸν τῷ ἔργῳ.

and said to him,¹ "Rise up early in the morning and come here,² and dig down into this place one cubit, and thou shalt find the blessing which God hath set apart for thee." And when Andrew woke³ up from his vision he roused his wife, and told her everything⁴ which he had seen in his vision, and they marvelled greatly. His wife said to him, "Rise up now this very night, and let us light a lamp, and go to the place of which he told thee, and thou wilt see if we find the mark or not. If we find the mark as thou hast seen in thy vision, then of a certainty it is Saint⁵ George who has appeared to thee,⁶ and we may in truth believe that we shall find the money⁷ even as he hath shown⁸ thee." So they two arose, and lit⁹ a lamp which the woman carried, and [46] Andrew took a spade in his hand and went to that place at midnight, and when he looked upon the ground he found the mark which the saint had made with his finger¹⁰ in the vision; and Andrew and his wife marvelled greatly, and believed with all their hearts that it was Saint George who had made it.¹¹ Then the valiant Andrew bound a napkin round his loins, and took the spade in his hand and dug into the earth, and when he had gone down a little way he found a jar having its mouth sealed up with clay (?), and he dug it up and found it untouched. And Andrew and his wife threw themselves upon their faces, and worshipped God and Saint George; then they arose and lifted it up, and carried it into their house, glorifying God. And they made the light¹² to burn brightly, and went into¹³ their storehouse that no one in the house might know of their matter, and the woman lighted him with the lamp while he uncovered the jar¹⁴,

¹ Read **ΝΑΥ ΧΕ.**² Read **ΕΠΑΙ ΜΑ ΨΩΚΙ.**³ B **ΕΤΑΦΕΡΝΗΦΙΝ.**⁴ B omits **ΕΡΩΟΥ.**⁵ B **ΙΕ ΑΛΗΘΩΣ ΙΠΙΑΓΙΟΣ.**⁶ B **ΕΡΟΥ.**⁷ B **ΙΤΑΙΧΡΙΑ.**⁸ B **ΕΤΑΥΤΑΜΟΚ.**⁹ B **ΑΥΒΕΡΟ ΙΟΥΚΑΡΑΠΤΗΣ Α ΤΣΙΜΙ ΤΩΟΥΝΟΥ ΙΜΟΥ.**¹⁰ B **ΠΕΦΤΗΠ.**¹¹ B **ΠΕΕΤΑΦΘΑΜΙΟΥ.**¹² B **ΙΠΙΒΗΒΣ.**¹³ B **ΕΣΡΗΙ.**¹⁴ B **ΙΤΚΟΥΛΛΑΘΙ.**

which he found to be filled to the top with gold; and they arose and threw themselves upon their faces, and worshipped God and Saint George for the great favour that he had wrought for them. And the man brought out a measure of two hins¹ of gold wherewith he might complete the building of the shrine, and he buried the remainder again, and kept it hid in his house. Now when the morning had come he wished to give a feast to all the city² in the name of Saint George, saying within himself, "It is right to give the first-fruits to the Lord;" and he made [47] a great feast for all the poor and infirm and widows and orphans in the city, and he stood up and ministered unto them and rejoiced with them all. And on the morrow he invited all the nobles of the city, and made another great feast for them in the name of Saint George, and he sat at meat with them, and rejoiced with them because of the blessing which the Lord had vouchsafed to him. While they were eating he arose³, and spake with them saying, "Since⁴ God hath put it into your hearts to help me, let each one of you give a little, according to his means, that we in our generation may do this great blessing which God hath considered our city worthy⁵ of, and build the martyrion of Saint George in our city." And they all answered him with one voice, saying,⁶ "We tell thee that we will act according to our power, and, by the will of God we will come to thee, and that which each one of us shall find, according to his power, he shall bring to thee." And they all, from the least to the greatest did so each one according to his power, and they counted what came in in the name of Saint George and they found two thousand pounds⁷ in gold and one thousand silver *sathēri*.⁸ After these

¹ B ἡζιμ.² B ἡ πόλις.³ B adds ἀγίων.⁴ B γὰρ γε.⁵ B φη ἐτα φτ ὁρενερπεμπωα.⁶ B ἐν ὧ ἡμῶς.

⁷ Arab. دينار. The Coptic word λογκοχι or λογκοττιν, Greek λοκοτήνην, ὀλοκοτίνιν, ὀλοκοτίνος, is a word of uncertain origin. See Du Cange, *Glos. Med. et Infim. Græcitas*, i. 1038. The Sahidic form is **ΖΟΛΟΚΩΤ-ΤΙΝΟC**. See Zoega, *Catalogus*, p. 538.

⁸ Arab. درهم. See Zoega, *Catalogus*, p. 625, note 9, and p. 513, note 7.

things he came to the place where the shrine was to be built to the name of Saint George, and they laid the foundations in the name of God and of Saint George, and¹ they built it well in three years; and they brought the holy martyr into the martyrrium; and they brought the holy Bishop of Jerusalem and he consecrated² the shrine. And what a number of miracles took place then! What a number of people were cured³ of their diseases! and what a multitude of unclean spirits came forth in the name of Saint George the holy martyr of our Lord Jesus Christ!

The second miracle¹ of the holy martyr Saint George. [48]

And it came to pass when the holy Bishop had consecrated the shrine of Saint George and was bringing up the holy offering,⁵ a man came in who had an unclean spirit from his youth, and it used to bring him down to the ground, and inflict sufferings upon him and make him writhe and foam at the mouth; now this man came and stood among the congregation wishing to be blessed with the multitude. And it came to pass that when the Bishop pronounced the τρισάγιον⁶ the spirit brought

¹ B ΝΕΜ ΠΛΗΓΙΟΣ ΓΕΩΡΓΙΟΣ ΔΥΚΟΤΩ.

² B ΔΕΡΕΛΑΓΙΛΑΖΙΝ ΞΜΟΩ.

³ B ΟΥΧΩΣ.

⁴ Read

†ΩΦΗΡΙ. After ΓΕΩΡΓΙΟΣ B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ.

⁵ I. e. the elements. See Hammond, *Antient Liturgies*, p. 173, Note 1.

⁶ I. e. Ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλεησον ἡμᾶς. This hymn was sung in connexion with the 'Little Entrance', and was introduced into the service by Proclus, Patriarch of Constantinople (A. D. 446). It comes in the Greek liturgy of St. Mark just after the Little Entrance, and it is actually found in some of the printed Coptic liturgies. See Malan, *The Divine Liturgy of Saint Mark*, p. 43; Renaudot, *Liturgiarum Orientalium*, i, pp. lxxx—cxii; Densinger, *Ritus Orientalium*, ii, p. 367; Marquess of Bute, *The Coptic Morning Service for the Lord's Day*, p. 56; Rodwell, *The Liturgies of S. Basil, S. Gregory and S. Cyril*, p. 30; Evetts, *Rites of the Coptic Church*, pp. 34—35. The statement made by Hammond (*Antient Liturgies*, p. 381) on this point is incorrect.

the man down upon the ground¹ and made him writhe and foam at the mouth; then he rose up and stood before the multitude, and cried² out, saying, "What hast thou to do with me, O saint of God? I know who thou art, and that thou art not able to cast me forth from this man, for I am a lunatic,³ and thou hast no dominion over me, O George." And he began to blaspheme God and Saint George. And Saint George inflicted sufferings [49] upon him and brought him to a pillar. Then Saint George tied his hands behind him, and dragged him up the pillar with his hands tied behind his back, until his head was on a level with the top of the pillar. And all who saw him marvelled⁴ and said, "We never saw any one like this, for behold, his back, with his hands tied behind it, clung to the pillar without fastenings of rope,⁵ and his feet did not touch the ground, and he was dragged up the side of the pillar twice without any one touching him, and we have never seen such a miracle as this wrought by any of the martyrs." Now it was Saint George who held the body of the man⁶ to torture him, and every one who saw him marvelled at him, and glorified God and Saint George the valiant martyr of our Lord Jesus Christ. After these things Saint George set him free, and he fell down⁷ senseless to the ground from the top of the pillar, so that everyone said, 'He is dead'. And when the salutation of peace⁸ had been given they pressed round about him, and marvelled at him, for he was⁹ as one dead. And a certain man who had never walked, but was lame from his mother's womb, and who sat begging at the door of the shrine, came in at that moment with the multitude, crawling upon his hands and knees and dragging his feet¹⁰ after him. And he crawled in among the feet of the people¹¹ until he came to the

¹ B ΔΥΙΝΙ ΝΙΜΟΦ ΕΠΚΑΖΙ.² B ΑΦΩΩ.³ B ΟΥΠΕΡΕΜΟΥ ΧΝΑΩΣΕΜΣΟΜ.⁴ B ΕΓΕΡΩΦΗΡΙ.⁵ B ΑΘΝΕ ΝΝΟΖ.⁶ B ΝΠΙΡΩΜΙ.⁷ B ΝΠΩΩΙ.⁸ I. e., 'the kiss of peace', referring to the words ἀσπασώμεθα ἀλλήλους ἐν φιλήματι ἀγίῳ Romans xvi, 16.⁹ B ΕΥΟΙ.¹⁰ B ΠΕΦΦΑΤ.¹¹ B ΝΕΝΘΑΛΑΓΣ ΝΕΝΩΛΕ ΝΝΙΡΩΜΙ.

man who was possessed of a devil. And the man who was possessed of a devil put out his hand and took hold of the neck of the lame man and drew it to him, wishing to take it in his hand,¹ and his legs gave a loud crack and became straight immediately. Then the people² took away his neck out of the hands of him that was possessed of a devil,³ wishing to set him free, and said, "Go forth and depart," and he arose and stood [50] up trembling,⁴ and his legs gained strength, and he went forth and departed.⁵ And those who knew him ran out after him, but no one could catch him until he came outside the courtyard of the shrine. Then the Bishop commanded them to bring him, and the man who was possessed of a devil said, "Forgive me, O holy father, and I will tell thee what I have seen. From my youth⁶ up I have been possessed of a devil until to-day, but I never saw him with my eyes except to-day, when, as he was coming to me,⁷ I saw fire before me, and I was frightened⁸ and fell down on the ground, and I knew nothing until the devil had gone out from me. When the people came to lift me up, it came to pass that [the devil] came to me when I was senseless, and I saw Saint George come in by the altar, and he took hold of my hands and comforted me, and I then saw with my eyes that devil before me in the form of a man, and Saint George inflicted great sufferings upon him. And he took him and dragged him up to the top of the pillar, and he inflicted sufferings upon him, and at last the devil cried out with a loud noise, and swore an oath saying, "I will go out of this man and never return to him again." Then I⁹ saw Saint George take hold of him, and lift him up to the top of the pillar, and throw him down upon the

¹ B ΛΥΣΩΚ ΕΡΩΟΥ ΕΓΟΥΩΩ ΕΟΛΑ. ² B Α ΖΑΝΚΕΡΩΜΙ.

³ B ΝΤΟΤΑ ΝΠΙΡΩΜΙ ΕΤΟΙ ΝΔΕΜΩΝ.

⁴ B ΞΕΝ ΟΥΘΟΡΤΕΡ ΑΓΘΖΙ ΕΡΑΤΑ. ⁵ B ΕΡΑΤΑ.

⁶ B ΙΧΧΕΝ ΤΑΜΕΤΚΟΥΧΙ ΟΥΔΕΜΩΝ ΕΧΩΙ.

⁷ B ΞΕΝ ΝΑΒΑΛ ΕΝΕΖ ΕΒΗΛ ΕΦΟΟΥ ΑΓΩΑΝΗΟΥΙ ΕΙ ΕΧΩΝ.

⁸ B ΝΩΑΙΩΘΟΡΤΕΡ. ⁹ B ΑΝΟΚ ΔΕ.

[51] pavement, and the devil uttered a loud cry through his nostrils, and came out, and departed. And I knew that I was relieved in my body, and I fell asleep and slumbered, and saw nothing until this lame man looked upon me. When I opened my eyes I saw Saint George holding¹ my hands, and embracing the neck² of the lame man, and he beckoned to me, saying, 'Hold him tightly.' And I held his neck and pulled, and Saint George held his legs and pulled, and his legs³ gave forth a loud noise; and Saint George let go⁴ his legs and beckoned to me⁵ to let go his neck, and the man rose up and went away running; and Saint George went up to heaven, and I looked after him." When the Bishop and the multitude⁶ who were standing round about him heard these things, they marvelled with a great astonishment, and glorified God and Saint George, saying, "Great are the mighty deeds and favours which⁷ God works through him." And the men who were healed became⁸ servants of the shrine of Saint George, and served him there day and night until the day of their death. And multitudes of men and women and children who were sick with divers diseases, and fevers, and burnings, and unclean spirits, were healed that day in the shrine of Saint George in the name of our Lord Jesus Christ.

[52] *The third miracle of Saint George the holy martyr of Jesus Christ.*⁹

And it came to pass that when the holy Bishop went into Jerusalem with all those¹⁰ that were with him, they spake of the signs and miracles which had happened through Saint George in the midst of the people. And behold a certain Jew, who

¹ B ΕΓΓΡΑΜΟΝΙ. ² B ΕΦΜΟΥ. ³ B Α ΝΕΓΦΑΤ †.

⁴ B ΑΥΧΑΥ. ⁵ B ΝΟΥΒΗ. ⁶ B ΠΙΜΗΩ ΓΑΡ.

⁷ B ΕΡΕ. ⁸ B ΕΥΟΙ ΝΙΒΩΚ ΉΕΝ ΠΤΟΠΟΣ.

⁹ B has ΕΘΟΥΛΒ instead of ΝΤΕ ΙΗΣ ΠΧΣ.

¹⁰ B ΕΘ ΝΕΜΑΥ ΤΗΡΟΥ.

was a sorcerer and a thief, and who made men fall asleep by his enchantments¹ while he stole their goods, heard of the mighty deeds and miracles which Saint George wrought, but believed them not. And he said to the multitudes, "The Christians err in praying to this earthly being like ourselves, saying, 'Help us, and heal our sicknesses';" and many Christians strove with this man often, but he continued his great blasphemies after this manner. Now a certain feeble-hearted Christian heard² him, and he was very angry and rose up to contend with him, saying, "God will not allow thee to despise His holy martyr thus, and the saint will revenge himself upon thee and blot thee out;" and they cursed³ each other with many curses. After these things the Jew answered and said, "Come now and lay a wager⁴ with me, I will go into the shrine, and will plunder it and bring out⁵ its possessions here without any one knowing it, and I will see what George will do to me." The Christian answered and said, [53] "Lay a wager with me for three pounds in gold. If thou carriest off anything from the shrine of Saint George and bringest it here, we will go into the shrine and make enquiries that we may know of a truth if thou hast carried off anything from the shrine. Then if thou work a month without any evil befalling thee,⁶ I will believe thee and will give thee three pounds in gold: but if thou art not able to steal anything from the shrine, and some evil befall thee, thou shalt give me three pounds in gold, and shalt become a Christian." So the matter was thus arranged between them, and they procured witnesses.⁷ Then the man who was a sorcerer arose and went into the shrine, and stole some things, and he came out while all were sleeping, and no one knew of the theft; and when he had come outside of the outer door of the shrine,⁸ he spake within himself, saying, "Be ashamed

¹ В ἡρεσουργικῇ. ² В ἡπαίρητ' ἀρεσώτεμ.

³ В ἀγτ' ἡζαννιωτ' ἡώωω. ⁴ В χα λούγω.

⁵ В ἐπαίμα. ⁶ В πετρωοῦ ωωπι ἡμοκ.

⁷ В ἡνιμετρε. ⁸ В ετсавол ἡτε πιτοπος.

now, O Saint George, together with the man who laid a wager with me." And he took counsel with himself as he went along, saying, "I will sell these things for much money, and I will demand the three pounds in gold from the Christian, and I will make him forsake his faith and deny his baptism, and I shall see what this dead man George will do unto me." Now as he was pondering these things going along, behold the valiant martyr Saint George came to him in the guise of a soldier, holding a large ox-hide leather whip in his hand, and he said to the man, [54] "My brother, what art thou carrying?¹ show² me." And the Jew was astonished and said, "Friend, I will hide nothing from thee. I have stolen a few things, and since God has led thee across my path,³ come, take thy portion with me that thou mayest tell no man." Saint George said to him, "Since it is thus, come, let us go into the shrine and divide the thing between us as thou sayest." When he had come to the door of the shrine, Saint George gave him a blow on the head with the whip, saying, "Dost thou know who I am?" And the thief said to him, "Nay master, I am dead, I am dead, I know not who thou art." Saint George said to him, "I am George;" and when the thief heard this he trembled⁴ and fell down upon the ground. Then Saint George took hold of him and dragged him along saying, "Why sayest⁵ thou, 'I am dead, I am dead,' when thou art not dead? and now come hither and I will make thee to know who I am." Then Saint George bound⁶ him in the shrine, and tied the things which he had stolen to him,⁷ and suspended him from a beam at the height of three cubits from the ground, and he gave him severe lashes with the whip⁸ which he held in hand. O what a number of miracles took place at that time! and O what a number of cries did the thief utter! And all those who were asleep woke

¹ B ΕΤΤΑΙΝΟΥΤ.² Read ΝΤΑΥΡΕΛ ΧΗ.³ B ΕΒΟΥΝ ΕΒΡΗ.⁴ B ΑΓΩΘΟΡΤΕΡ ΑΓΖΕΙ ΕΒΡΗ

ΖΙΧΕΝ.

⁵ B ΚΧΩ ΝΜΟC.⁶ Read ΑΓCΟΝΖC with B.⁷ B ΝΒΗΤC ΑΓΙΩΙ.⁸ B ΠΙΜΑΚΛΑΒΙ.

up,¹ and arose, and came to him wondering what had taken place. And they asked one another, saying, "Who has suspended this man?" and they said, "Who could have reached up as far [55] as this from the ground?" and the thief confessed what he had done, and told every one what had happened to him. And they marvelled and said, "Let us fetch a ladder and let him down," but the steward answered, "As God liveth, no one shall let him down until he that suspended him let him down;" so they left him tied up thus until it was morning, that everyone might see him. And the thief confessed that he had laid a wager² with a Christian in Jerusalem, and he cried out, "O George my master, have mercy upon me and I will never put forth my hand to steal again from any man from this hour, but I will henceforth become a Christian, and I will never return³ to the working of magic as of old;" and he wept⁴ the whole of that day, being suspended from the beam, until the morning came and everyone saw him. When Saint George saw the fixedness of his intention, he had compassion upon him, and came in the night and let him down; and the thief gave the things that he had stolen⁵ to the steward. And it came to pass that on the morrow he wrote a letter and sent it by the hands of a servant of the shrine to his wife and relatives in Jerusalem, and told them what had happened⁶ to him. He wished moreover to become a Christian, but shame would not allow him to enter Jerusalem. When his relatives had received and read the letter, they marvelled at the mighty things which had happened through Saint George. And when the Christian who had laid a wager with him heard it, he rejoiced [56] greatly, and went⁷ and announced in all Jerusalem what had happened to the Jew in the shrine of Saint George; and all who heard glorified⁸ God. And his wife and children and all his

¹ Read $\rho\omega\iota\varsigma$ with B. ² B $\mu\pi\alpha\rho\eta\tau\epsilon\tau\alpha\rho\chi\lambda\omicron\upsilon\gamma\omega$.

³ B $\tau\eta\nu\alpha\kappa\omicron\tau$. ⁴ B $\mu\alpha\rho\upsilon\mu\iota$. ⁵ B omits $\epsilon\tau\omicron\tau\epsilon$.

⁶ B $\epsilon\tau\alpha\rho\omega\pi\iota$. ⁷ B omits $\epsilon\mu\alpha\omega\omega\alpha\rho\mu\omega\omega\iota$.

⁸ B $\alpha\gamma\tau\acute{\omega}\omicron\gamma$.

neighbours and a multitude of Jews¹ arose and came to him, and he told them everything that had happened to him, and they all feared greatly, and were baptized on that day in the shrine of Saint George in the name of the Father and the Son and the Holy Ghost; and they glorified God for ever.

*The fourth miracle of Saint George the holy martyr.*²

Now the name of Saint George and the report that he wrought mighty deeds and signs, and miracles, and cures, and that he cast out devils spread abroad everywhere. And there was a certain man in the land of the Persians, called Nicanor, who was ruler over the third part of the Persians, and he had a son called Anatolius, whose body and face³ were covered with leprosy. And when he heard of the mighty deeds and miracles which God wrought by the hand of Saint George, he cried out with a cry, saying, "If God and Saint George heal the leprosy [57] on the face of my son, I will dedicate a hundred pounds of gold⁴ to the shrine of Saint George and I and all my house will become Christians." And it came to pass that when he had thus vowed he rose up on the morning of the morrow⁵ and the face of his son was healed, and there was no trace of leprosy in it. When Nicanor the ruler of the Persians saw this great miracle which had taken place in his son, he rose up and took the gifts which he had vowed, and much money, and Anatolius his son and his brethren and the multitudes of Persians who came with him, and they rose up and embarked in ships and came to the shrine⁶ of Saint George, and they washed his son in the bath and anointed

¹ B ἸΝΤΕ ΝΗΟΥΔΛΙ.

² B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΔΒ.

³ B ΖΑΝΚΕΟΥΟΝ ΒΕΝ ΠΕΡΖΟ.

⁴ Arab. قنطار ذهب. For an account of the word ΚΟΥΝΔΙΝΑΡΙΟΝ or ΚΟΥΝΤΙΝΑΡΙΟΝ, Gr. κεντηνάριον, Centenarium, see Du Cange, *Glossarium Med. et Infim. Graecitas*, I, p. 634.

⁵ B ἸΠΕΡΡΑΣΤ.

⁶ B ἸΠΤΟΠΟΣ.

him with the oil in the lamp, and his whole body was healed straightway. And he made his gift, and was baptized with those who were with him in the name¹ of the Father and the Son and the Holy Spirit, and they glorified God and Saint George for the favour which had happened to them. And it came to pass that when they came to their own land they built a large church, and called it by the name of Saint George; and they sent to Antioch and brought the God-loving Bishop, and he consecrated the church in the name of the Father, and the Son, and the Holy Ghost and Saint George. And a multitude of Persians received holy baptism on that day, men, women, and children. When many of them that were sick saw the young man that had been healed of his leprosy in the shrine of Saint George, they believed, and went into the shrine, and were healed straightway; [58] and they glorified God and Saint George for ever.

The fifth miracle of Saint George² the holy martyr.

Now there were two Samaritans who were partners in business, and they wanted to buy³ one hundred pounds worth of merchandise. And they rose up and saddled their asses, and took their money with them, and they mounted them wishing to go into Damascus to buy their merchandise. And while they were travelling along the road and were talking with each other about the mighty deeds and miracles which⁴ Saint George wrought, the night fell upon them. And it came to pass that while they were talking and were yet two or three miles from the town⁵, behold there came forth against them out of the wood,⁶ two hungry, roaring and ravening lions, as it is written, "He maketh darkness⁷, and it is night in which all the beasts of the earth go about.

¹ B $\beta\epsilon\lambda\epsilon\eta$ φραν.

² B adds $\pi\iota\mu\alpha\rho\tau\gamma\rho\varsigma$ εθογαν.

³ B $\epsilon\gamma\beta\iota\tau$.

⁴ B $\epsilon\rho\epsilon$.

⁵ B $\epsilon\omicron\upsilon\gamma\tau\iota\mu\iota$ $\omega\alpha\tau\epsilon\mu\mu\gamma\lambda\lambda\iota\omicron\upsilon$.

⁶ B $\pi\iota\alpha\zeta$.

⁷ B $\alpha\kappa\chi\omega$ $\eta\omicron\upsilon\gamma\chi\alpha\kappa\iota$.

The young lions roar¹ and raven and seek after their food.”² When the asses saw the wild beasts which were coming out against them, they ran away terror-stricken, and the men fell down off them half dead with fright.³ And the wild beasts stood still near the men wishing to devour them, but they did not pursue the animals, neither did they come up to the men; and they stood still near them and glared(?) upon them. Then the men spake⁴ with one another, saying, “If God and Saint George deliver us from the mouths of these wild beasts we will give this hundred⁵ pounds in gold to Saint George’s shrine, and become Christians.” [59] And it came to pass that when they had thus vowed their vow to God, that the Good God, who desires the salvation of all men, and who made the lions to be at peace with Daniel the prophet, inclined the hearts of these two lions, and they bowed down their heads, and turned into the woods⁶ and departed. And the men whose minds had thus been quieted knew that it was Saint George⁷ who had vouchsafed to them this gift, and they glorified God and His holy⁸ martyr. When they had gone along the road a little they found their asses grazing and unharmed, and they got upon them and came into the town; and they spake with each other and with the people of everything which had happened to them. And every one who heard marvelled at the mighty deeds and miracles of Saint George; and the men of the city spake to them, saying, “These wild beasts have destroyed several⁹ men, and multitudes of animals¹⁰ of this district, but glory be to Saint George who hath delivered¹¹ you from this wrath.” After these things the two merchants took counsel with each other, saying, “What we have vowed to the shrine¹² of Saint George let us

¹ B ΖΑΝΜΑΣ ΝΗΜΟΥΙ ΕΥΖΟΚΕΡ.

² Psalm civ. 20.

³ B ΑΓΕΡΦΛΩΜΟΥ ΟΥΟΣ Α ΠΙΘΗΡΙΟΝ ΟΞΙ ΕΡΑΤΟΥ
ΣΑΠΩΩΙ ΝΗΜΩΟΥ ΕΝΑΓΟΥΩΩ ΕΟΥΩΜ ΝΗΡΙΩΜΙ.

⁴ B ΕΥΣΑΧΙ.

⁵ B ΝΠΑΙ Ρ.

⁶ B ΕΒΟΥΝ ΒΕΝ ΠΙΑΖ.

⁷ B ΓΕΩΡΓΙΟΣ ΤΕ.

⁸ B ΠΙΜΑΡΤΥΡΟΣ.

⁹ B ΖΑΝΜΗΩ.

¹⁰ B ΝΤΕΒΝΗ.

¹¹ B ΠΕΤΑΦΝΑΖΕΜ.

¹² B ΝΠΤΟΠΟΣ.

perform as a thanksgiving to the glory of God, and let us become Christians¹ in very truth and not turn back.² And as we have come so far let us go into Damascus, and buy our merchandise, that we may make a little profit wherewith to make a requital." When they had come to Damascus they saw some precious stones called diamonds which they bought³ for one hundred pounds in gold; and when they came into Jerusalem they sold^[60] them for two hundred pounds in gold before they reached their native city in Samaria.⁴ Then the men spake with each other saying, "Thanks be to God that Saint George hath considered us worthy of this great favour." And it came to pass that when they had come into their city⁵ they told their kinsfolk and all the people of the mighty deeds and miracles which God had done to them. And they arose and took the hundred pounds in gold which they had vowed to give to the shrine of Saint George,⁶ and they proclaimed throughout the whole city, saying, "Let him that loveth God come into the shrine of Saint George with us;" and numbers of men and women in Samaria came forth with them. When they had come into the holy shrine they gave in their gift and saw the mighty miracles, and the many cures of the sick, and the many devils⁷ which were cast out, and they all rose⁸ up and received baptism in the name⁹ of the Father and the Son and the Holy Spirit. And one hundred and fifty-three souls became Christians¹⁰ that day in the shrine of Saint George in the peace of God, Amen.

¹ B ἡ ΟΥΧΡΗΣΤΙΑΝΟΣ.

² B ἡ ΠΕΝΘΕΡΕΝΤΑΣΘΟ ΕΦΑΖΟ ΖΟΟΝ. ³ B ΑΥΘΟΠ.

⁴ B ΕΤΟΥΒΑΙ (sic) ἡ ΤΣΑΜΑΡΙΑ. ⁵ B ΕΤΒΑΚΙ.

⁶ B ΓΕΩΡΓΙΟΣ ΝΕΜΑΝ ΟΥΟΣ ΑΥΖΙΩΙΩ.

⁷ B ἡ ΔΕΜΩΝ ἡ ΝΑΥΖΙΟΥ ἡ ΜΩΟΥ.

⁸ B ΑΥΤΩΟΥΝΟΥ ΔΕ. ⁹ B ἡ ΦΡΑΝ.

¹⁰ B ἡ ΧΡΗΣΤΙΑΝΟΣ ΧΕ.

*The sixth miracle of Saint George the holy martyr¹ of
Jesus Christ.*

Now there was a certain Christian² in Jerusalem whose name
[61] was Zôgratôr,³ and he had a son who was a lunatic, and he
himself was gouty;⁴ and the man was very rich,⁵ and had much
wealth in gold⁶ and silver and many herds of cattle. And it
came to pass that when he heard⁷ of the mighty deeds and
miracles of Saint George, he vowed⁸ a vow, saying, "If God and
Saint George heal my feet and legs of this disease, I will give
in return to his shrine, three meals and three pints of wine,
every month. And if I can walk freely with my feet and can
go along upon them by the twenty-third day of Pharmûthi, which
is his great day, I will walk upon my legs to his shrine and will
give one hundred pounds of gold to it." And when he had thus
vowed, his legs⁹ became smaller (?) little by little,¹⁰ and his body
became easier, and at the end of the appointed days he walked,
and went into his house and into the church, and he prayed to
God, saying, "I thank thee, O God of Saint George," and after
two days his whole body was healed. When the day of the holy
martyr, which is the twenty-third of Pharmûthi, drew near, he
made ready everything which he would take with him, and his
servants came to him, saying, "What animal shall we make ready
for thee to ride?"¹¹ Zôgratôr answered and said, "As God liveth,
I will walk on my legs from Jerusalem¹² to the shrine of Saint
[62] George the holy martyr." Then they arose and went to the shrine of
Saint George, and they found so great multitudes gathered together
there marvelling at the mighty deeds and graces of healing which

¹ B adds ΕΘΟΥΑΒ.

² B ΟΥΡΩΜΙ ΔΕ ΝΧΡΗΧΤΙΛΝΟΣ.

³ B ΖΩΓΡΑΤΗΡ.

⁴ B ΝΑΠΟΤΑΚΡΗΣ.

⁵ B ΕΜΑΩΩ ΠΕ.

⁶ B ΟΥΝΟΥΒ.

⁷ B ΕΦΩΤΕΜ.

⁸ B ΝΜΟΦ ΖΩΦ.

⁹ B ΝΕΦΦΑΤ.

¹⁰ B ΝΟΥΚΟΥΣΙ ΝΟΥΚΟΥΣΙ.

¹¹ B ΝΤΕΚΑΛΗΝΙ ΕΡΟΦ.

¹² B read ΙΛΜ.

had taken place through Saint George, that Zôgratôr¹ marvelled when he saw the mighty miracles and the healings which took place through Saint George, and he gave his gift to the shrine readily. And it came to pass that when the steward saw the marvellously great gifts which Zôgratôr gave, he took him into his house for two months, and he ate and drank with him joyfully. On the third day², by the good favour of God, the son of Zôgratôr arose and came to learn what had happened to his father, for he and those who had gone with him to the festival³ had not returned. Now Zôgratôr was within,⁴ talking to the steward of his son, saying, "I have a son possessed of an exceeding wicked devil who inflicts⁵ such great sufferings upon him⁶ that it has been said many times, 'It would be better for him to be dead⁷ rather than live⁸ and suffer such tortures as these.' If God and Saint George heal him by this time next year, I will bring him⁹ to thee, and I will come hither to thee and will give greater gifts than these to his shrine." The steward said to him, "Dost thou believe that God is able to do everything?" [and Zôgratôr answered,] "I believe that the saints receive¹⁰ everything which¹¹ they ask for, and that nothing is too hard for them¹² [to do] in God's name.¹³ Moreover, it is written in the Gospel of John, 'Whosoever believeth on me shall himself do greater works than these that I do'."¹⁴ And it came to pass that while they were talking to one another, behold the son of Zôgratôr [63] and a number of servants came up riding upon horses, and stood by the door of the shrine, and he enquired for his father and

¹ B ΖΩΓΡΑΤΗΡ ΕΦΝΑΥ ΕΝΙΝΙΩΤ. ² B ΉΕΝ ΠΙΕΖΟΥ ΔΕ.

³ B ΕΤΕΜΠΕΡΖΩΛ ΝΘΟΥ ΝΕΜ ΝΗΕΤΑΥΖΩΛ ΕΠΙΩΔΙ.

⁴ B ΣΑΒΟΛ. ⁵ B ΑΥΤ. ⁶ Read ΝΑΥ ΤΩΝ Δ? with B.

⁷ B ΕΘΡΕΥΜΟΥ. ⁸ B ΕΦΟΝΗ.

⁹ B ΤΗΛΕΝΕ ΝΑΚ ΝΤΑΙ ΨΑΡΟΚ ΠΑΙΜΑ ΝΤΑΤ ΝΖΑΝΝΙΩΤ.

¹⁰ B ΤΕΤΕΝΝΑΒΙΤΟΥ. ¹¹ B ΕΤΕ ΕΡΕ.

¹² B ΝΤΕΝΘΗΝΟΥ. ¹³ B ΠΑΡΑΝ.

¹⁴ B ΕΤΙΡΙ. John xiv. 12.

found that he was with the steward; and he came to his father, and they spake with one another. And while they were talking with one another, behold the devil came into the boy suddenly, and tare him for a long time, and he foamed at the mouth, and the devil rose up and cried out with a loud voice,¹ saying, "What hast thou to do with me, O George? and why dost thou trouble me so much?² By Hercules,³ I am a lunatic, and no one shall cast me out." And he uttered great blasphemies, saying, "By Hercules, thou shalt not cast me out, O George." Then Saint George smote him with severe smittings,⁴ and again the devil cried out loud cries, saying, "O George, thou makest me suffer," and he sware mighty oaths, saying, "If thou wilt allow me to come forth I will never return⁵ to him again." And when the devil⁶ had cast him down in the midst he came out from him, and never returned to him again; thus he was healed immediately. When Zôgratôr saw that the devil had come out of his son, he gave many gifts to the shrine of Saint George, and returned thanks to God.⁷ And he came to the shrine every year on Saint George's day⁸, and made⁹ a great feast to the poor and the widows and the orphans, and his son stood by them with joy; and they glorified¹⁰ God and Saint George¹¹ until the day of his death.

The seventh miracle of Saint George¹² the holy martyr.

[64] And it came to pass that when the servants of the shrine of Saint George¹³ had increased, the steward made them go out to collect and

¹ B adds ΕCΧΩ ΝΗΜΟC. ² B ΝΗΙ ΕΝΑΩ.

³ For other instances of the use of this interjection see Hyvernât, *Les Actes des Martyrs de l'Égypte*, pp. 35, 106.

⁴ B ΝΩΛΩΙ. ⁵ B †ΝΑΚΟΤ. ⁶ B ΠΙΔΕΜΩΝ ΔΕ.

⁷ B ΝΤΟΤΩ Φ†. ⁸ B ΠΕΖΟΟΥ. ⁹ B ΩΔΑΤΕΡΙ.

¹⁰ B ΕΥ†ΩΟΥ. ¹¹ B ΓΕΩΡΓΙΟC ΕΠΕΖΟΟΥ ΝΤΕ ΠΕΡΜΟΥ.

¹² B adds ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΑΒ.

¹³ B omits ΝΠΙΛΓΙΟC ΓΕΩΡΓΙΟC.

gather in the first-fruits and gifts which were given to the holy shrine¹ of Saint George. Moreover, many people in the country vowed² and dedicated their sons and daughters³ and cattle to⁴ the shrine of Saint George, because of the mighty deeds and miracles which he wrought, and many barren women bore children after they had vowed cattle to the shrine. Whenever, too, a storm broke upon many ships at sea, so that they were suddenly in great danger,⁵ and the sailors cried out to God and Saint George, saying, "Help us," straightway⁶ the help of God strengthened them speedily and saved⁷ their ship until they arrived in haven. And much cattle which had been vowed, but had not been given by their masters to Saint George's shrine, went of their own accord⁸ until they came and entered into the shrine. But why should I mention the beasts which went of their own accord into the shrine, and omit the mighty miracles of soulless pieces of wood, and stones, and books, and pieces of gold which travelled through the air like birds until they came into the shrine of Saint George by the help⁹ of the living God? If a ship¹⁰ were in danger and pieces of wood, or writings, or pieces of gold, and other things were cast out of it into the sea in faith [65] in the name of Saint George, they would travel of their own accord through the air, until they came into the shrine. Now many people believed in the mighty deeds and the many miracles but a few did not.¹¹ And one of the servants¹² of the shrine rose up and stole some of the property of the shrine, and took it into his house, and the holy martyr bore with him until the end of five years, saying, "Peradventure he will repent¹³ of his sins, and

¹ В ΕΠΙΤΟΠΟΣ. ² В ΟΥΜΝΩ ΩΩ. ³ В ΖΔΝΩΗΡΙ.

⁴ В ΕΒΟΥΝ ΕΠΤΟΠΟΣ. ⁵ В ΝΤΟΥΕΡΚΥΝΔΙΝΕΥΙΝ.

⁶ В ΉΕΝ ΤΟΥΝΟΥ ΕΤΟΥΝΑΩΩ ΕΒΟΛ ΧΕ Φ† ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΝ ΉΕΝ ΤΟΥΝΟΥ.

⁷ В ΠΟΥΧΟΙ СЕМНІ. ⁸ В omits ΩΑΡΕ ΝΙΤΕΒΝΩΟΥΪ ΜΩΩΙ.

⁹ В ΉΙΤΕΝ ΤΒΟΗΘΙΑ. ¹⁰ В ΑΡΕΩΑΝ ΟΥΧΟΙ.

¹¹ В ΝΑΤΝΔΖ†. ¹² В ΠΙΒΩΚ.

¹³ В ΨΝΔΕΡΜΕΤΑΝΟΙΝ ΕΖΡΙΝΙ.

I will forgive him;” but he did not cease to steal, and he acted¹ in this wise: everything that was given to him to take to the shrine, he took home to his wife like Judas, who when he stole from the Saviour out of the bag, took home to his wicked wife everything which had been given to the Saviour, Who put it into the bag² in the hands of Judas;³ even so did the servant steal and give to his wicked wife.⁴ It was on account of his wife that great temptation came upon⁵ Judas, and made him hang himself, for when God had set them apart for apostleship, all the Apostles, except Judas, forsook their houses, and wives, and children, and followed after the Son of the living God. Judas alone did not follow after his God, but lived with his wife, and was impure with [36] her, and for this reason the devil found a resting place⁶ within him until he made him an alien from God.” And thus shall it happen to all who hearken unto their wicked wives until they make them aliens from God⁷ who created them. Now this man who was a servant of the shrine⁸ of Saint George and to whom things were given as to all his other fellow⁹ servants, used to take them into his house, and did not cease to steal the property of the shrine. After these things the holy martyr put a very wicked devil in him, and inflicted great sufferings upon him day and night. And the devil brought him into the church¹⁰ and spake from within him, saying, “I have taken much property¹¹

¹ B omits **ἐρί.**

² B **πῖρλοκοκῶν.**

³ According to tradition Judas married his mother, who had cast him away when a baby to perish, without knowing it. See Migne, *Dict. des Légendes*, col. 719. The Apostle Paul saw Judas in hell and held a conversation with him, and Judas made a confession to him. See the translation of the Coptic text published by Dulaurier in his *Fragment des révélations apocryphes de Saint Paul*, Paris, 1835.

⁴ B **ἡ τερασμί.**

⁵ Read **ταροφ.**

⁶ B **παιδαβολος χερσὶ οὐχ ἡντι.**

⁷ B **ἡ φτ.**

⁸ B **ἡ πτοπος.**

⁹ B **ἡ νερωφερ.**

¹⁰ B **ἐπιτοπος.**

¹¹ B **ἡ οὐμνηω νεν ενχαι ἡ τε παιτοπος.**

of the shrine into my house, go ye into it, and ye will find it there;" and they went and found it there. And after he had suffered¹ thus for two months Saint George had compassion upon him, and healed him, and the steward cast him forth from the shrine; and all who heard of it glorified God and Saint George.

The eighth miracle of Saint George² the holy martyr.

There was a certain rich man in Antioch whose name was Eulogios;³ and he had a ship which went to sea,⁴ and he was occupied in great business. And he was a kind man, and gave great charities to the poor and the infirm, and he gave gifts and [67] first-fruits to every church⁵ in his city Antioch,⁶ and he made a great feast to all the clergy of his city twice a year, and he ate and drank frequently with the Archbishop, and prayed to God always; moreover, he visited the prisons, and was very rich. And he frequented the shrine⁷ of Saint George, and went there on the great⁸ day of his festival, which is the twenty-third of Pharmûthi, and he prayed there,⁹ and gave money¹⁰ to the shrine, and he ate and drank with the steward, and returned to his house in peace. And it came to pass that when he had done thus for twelve years, the devil, who is the enemy¹¹ of every one that believes on Christ, was envious of him because of the kind deeds which he wrought, and raised up a great black darkness¹² on the sea, and a storm. Now the ship of Eulogios was keeping close

¹ B ΔΒΟΤ ΔΕ Β.

² B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ.

³ B ΕΥΛΟΓΙΣΜΟΣ.

⁴ B ΕΦΕΡΖΩΤΠ.

⁵ B ΝΕΜ ΕΚΚΛΗΣΙΑ.

⁶ Read ΑΝΤΙΟΧΙΑ.

⁷ B ΕΦΤΑΛΕ ΠΤΟΠΟΣ ΕΦΖΗΛ ΟΝ.

⁸ B ΕΠΑΙΝΙΩΤ.

⁹ B ΝΑΦΩΛΗΛ ΠΕ ΉΕΝ ΠΙΤΟΠΟΣ ΟΥΟΖ ΝΤΕΡΤ ΝΟΥΘΕΡ-
ΜΗΣΙ.

¹⁰ Also spelt ΘΕΡΝΗΣΙ. See Zoega, *Catalogus*, 625, note 9.

¹¹ B ΝΧΑΧΙ ΝΟΥΟΝ.

¹² B ΝΟΥΓΝΟΦΟΣ ΝΧΑΚΙ ΝΟΥΧΙΜΩΝ ΉΕΝ ΦΙΟΜ.

to the shore, for the sailors feared to put out to sea lest it should be destroyed under them, and they rose up and brought the merchandise and all their necessary¹ clothing to land; and they passed the whole night sorrowfully while the wind carried away the ship, and they knew not where it had gone. When the morning had come, they tired themselves out in seeking for the ship of Eulogios, but they found it not, and they came and told him everything that had happened; and he and his wife wept and were sorrowful. After these things they thanked God, saying, [68] "God's will be done, blessed be His name² for ever. If He wishes to be merciful³ to us we will build another ship like unto this;" and saying these things to each other they comforted themselves in God, and were strong⁴ in the property which they still had. But behold the devil raised up for them a greater trial than this. Now there was a certain Egyptian who was a very skilful thief, and when he was sought after⁵ to be put to death he rose up and fled, and came down to the sea, and by Satan's luck he found a ship about to sail to Antioch, and he went on board, and came thither,⁶ and lived in the house of Eulogios. After he had been there a few⁷ days he became a labourer for two years, and knew⁸ everything that was in the house of Eulogios,⁹ who knew not that he was a thief,¹⁰ but trusted him. And the thief found two other transgressors like¹¹ unto himself and made companions of them, as the Scripture saith, "Every man cleaveth to him that is like unto him," and they took counsel together to rob the house of Eulogios. And it came to pass that when the day¹² of the martyr drew near, that is to say, the twenty-third of Pharmûthi, Eulogios and many other people with

¹ B ΝΑΝΑΝΚΕ ΟΝ ΟΥΟΣ ΑΥÌ ΕΠΙΧΡΟ.

² Read ΜΑΡΕ ΦΡΑΝ with B.

³ B ΟΥΩΩ ΝΑΕΡΠΙΝΑΙ.

⁴ B ΝΑΥΤΑΧΡΗΟΥΤ.

⁵ B omits ΔΕ.

⁶ B ΕΜΑΥ ΑΦΩΩΠΙ ΔΕ.

⁷ B ΖΑΝΚΟΥΧΙ ΔΕ.

⁸ B ΑΦÌΝΙ (sic).

⁹ B ΠΙΕΥΛΟΡΙΟΣ.

¹⁰ B ΟΥСОБНÌ.

¹¹ B ÌΠΑΙΡΗ†.

¹² B ΠΙΕΖΟΟΥ.

him made ready to go to the shrine. And it came to pass that while they were there, the mother-in-law of Eulogios fell sick,¹ and, according to the will of God, died; and his wife and her kinsfolk went to weep for, her leaving the Egyptian alone in the house. Then he rose up and went quickly with his companions [69] to the house, and took them in with him, and they ate and drank, and spent the whole day² in robbing the house of Eulogios. And they carried off the gold and silver and all the other valuable things, and finding an Alexandrian ship³ they embarked, and came to Alexandria; and they set out all the property of Eulogios in the market, and sold it for much money, and the share of each one amounted⁴ to three thousand pounds in gold. And it came to pass that when Eulogios came back from the shrine of Saint George, he found his wife and kinsfolk sorrowing; and they told him what had happened, and he grieved for many days. After these things he took consolation in God and glorified Him, saying, "God's will⁵ be done." Meanwhile those⁶ who had stolen his property went into Egypt to Peremoun,⁷ and lived there; and one of them fell sick (?),⁸ and became possessed of a devil, and went away, and no one knew whither he had gone. After a few days there was anger between the remaining two, and they quarrelled with each other, and at midnight the Egyptian rose up, and took a sword, and slew⁹ his insensible companion, and took all the gold and went to the country of Palestine where he toiled in business, and ate and drank with the money of Eulogios a long

¹ Read $\psi\omega\nu\iota$. ² B $\alpha\gamma\pi\epsilon\chi\omega\rho\epsilon$.

³ B omits $\text{ON } \dot{\mu}\pi\alpha\iota\rho\eta\tau$. ⁴ B $\epsilon\omega \tau\epsilon \epsilon\theta\rho\omicron\gamma\epsilon\rho$.

⁵ B $\phi\eta \epsilon\tau\epsilon\gamma\eta\alpha\varsigma$. ⁶ B $\eta\alpha\iota$.

⁷ or Pelusium. See Champollion, *L'Égypte sous les Pharaons*, ii, 83, 135, 361; Quatremère, *Mémoires sur l'Égypte*, i, 259. The Arabic name is فارمه and the place is marked on Jacotin's great war map of Egypt. It is not mentioned in Maḥmūd Bēy's map, but it must be near the ruins of the castle of Tîna اثار قصره الطينه .

⁸ I do not know what $\psi\omega\rho\tau$ means here.

⁹ B $\alpha\varsigma\beta\omega\tau\epsilon\upsilon \dot{\mu}\pi\epsilon\varsigma\psi\phi\eta\rho$.

time. And Eulogios, the true Christian and his wife Euphemia, [70] true to God, did not relax their offerings, and first-fruits, and charities on festival days¹ which they had been wont to give to the poor and the sick; and they did not cease their offerings, but continued them as formerly. And he gave away that which he had laid by, and when that had come to an end, he spent everything that he had. When the day² of the martyr drew nigh, Eulogios spake with his wife, saying, "Behold all the people of the city³ are going to the shrine of Saint George, but we have no income this year to give; behold, O God, may Saint George look⁴ upon our affliction." His God-loving wife answered and said meekly to him, "I know, brother, that we have nothing, and that there is none⁵ to lend us anything,⁶ for we are poor, but behold,⁷ I have two garments,⁸ take this good one and sell it for money, that our offering to the shrine may not cease." When Eulogios heard these things his eye filled with tears and they both wept. And again Eulogios spake with his wife concerning the cost and the carrying out of the journey. The blessed Euphemia answered and said, "O good brother, rise up and go to thy neighbours, perchance God will cause them to have compassion upon thee and to lend thee the money⁹ wherewith thou shalt be able to supply thy wants and to go to the shrine in peace. If they will not lend thee money, then give this garment to the people who are going to the shrine, and God's will be done." And Eulogios hearkened to her, and rose up and went [71] to a neighbour of his, and said to him, "I want to speak with thee on a certain matter;" and he replied, "Speak, beloved brother." Eulogios said to him, "Behold the day of Saint George

¹ B ΝΕΜ ΝΟΥΑΠΑΡΧΗ ΝΕΜ ΝΟΥΕΖΟΥ.

² B ΝΙΕΖΟΥ. ³ B ΠΙΡΩΜΙ ΤΗΡΟΥ ΝΤΕ ΤΑΙΒΑΚΙ.

⁴ B ΝΑΥ. ⁵ B ΟΥΟΣ ΟΝ ΝΜΟΝ.

⁶ B ΝΑΤΕΝΖΟΥΤ ΝΑΝ ΧΕ. ⁷ Read ΖΗΠΠΕ.

⁸ B ΝΤΗΙ ΝΗΙ ΕΤΤΟΙ ΖΙΩΤ.

⁹ B ΝΑΚ ΩΑ ΠΙΘΕΡΜΗCΙ ΝΤΕ ΤΑΙΩΘΗΝ.

draweth nigh, and I do not wish to cease this year from giving the little gift which I am accustomed to give to his shrine; but behold I have¹ nothing at all this year to give, for thou knowest all that has happened to me. And now, neighbour, perhaps I may borrow² some money from thee until God show me a way in which I can work and make it up." And while Eulogios was speaking,³ his neighbour's eyes filled with tears, and he said to him, "O good brother, why sayest thou such things as these⁴ to me who have been thy servant until this day? and why speakest thou such things as these to me about money? As God liveth,⁵ hadst thou asked me for ten pounds in gold I would have given them to thee that I might obtain the blessing⁶ of the martyr. But behold⁷ now, I have here three pounds in gold, take them, and if thou needest⁸ more I will give it to thee." And Eulogios took them and brought them to his wife, saying, "I believe on God and Saint George, and if we cast all our care upon God, he will have mercy upon us again." His wife said to him, "God hath set apart the money for thee." And he said, "Thanks be to God and His holy martyr⁹, for when I went to such and such a man and told him¹⁰ everything, he said to me, 'If thou art in need¹¹ of more, come hither to me, and I will give thee what thou needest;"¹² and she rejoiced greatly, and thanked God. Then Eulogios rose up and embarked with those who were with¹³ him, to go to the shrine of Saint George. And behold, [72] the man who had stolen the property of Eulogios meditated within himself, saying, "I know that I have sinned from my youth up, without counting the great sin which I committed when I

¹ Read ἤΤΟΤΕΝ ΔΝ.² B ἠΠΟΥΩΔΠ.³ B ΖΟCΟΝ ΝΑΨCΑΧΙ.⁴ B ἤΝΝΑΙ ΜΗ ΖΑΝΚΕΟΥΟΝ.⁵ B ϥΟΝῆ ΔΕ.⁶ B ΖΙΝΔ ἤΤΕ ΠCΜΟΥ.⁷ B ΙC ΖΗΠΠΕ.⁸ B ΔΚΩΔΑΝΕΡῆΧΡΙΔ.⁹ B ΠΕΨΜΑΡΤΥΡΟC.¹⁰ B ΔΨΤΑΜΟΥ.¹¹ B ἤΤΕΚΕΡῆΧΡΙΔ.¹² B ἠΠΕΤΕΚΕΡῆΧΡΙΔ.¹³ B omits ΕΘΝΕΜΑΨ.

rose up against my neighbour and slew him craftily, and I shall suffer everlasting punishment for the sake of the things belonging to other people. Behold now¹ the day of the martyr draweth nigh, I will arise and go to his shrine, and will pray there and make a small offering that peradventure he may receive me favourably before God, and show mercy to my miserable soul." And it came to pass that when Eulogios came to the shrine of Saint² George he with those who were with him, prayed; and they came to the steward and handed in their gifts to him. And the steward knew Eulogios from his being accustomed to come to the shrine year by year, and he ate and³ drank with him. When it was morning they came into the shrine and prayed, and they stood up until the service (σύναξις) was ended, and Eulogios and his fellow citizens came out and walked to the market place. And behold the Egyptian who had robbed the house of Eulogios came in through the door of the shrine dressed⁴ in the dress⁵ of Eulogios with the money tied up in it; and they knew him immediately and ran upon him and laid hold of him, for he wished to flee away. Then they bound him and carried [73] him to the steward, who said to him, "What hast thou done with the things thou hast stolen?" and he said, "I have stolen nothing. O my master Eulogios, thou knowest⁶ that I served thee for two years, and that I never stole anything from thy⁷ house; and this dress (?) is one which I bought in⁸ the market." The steward said to him, "If thou wilt come in with me to the altar of Saint George, and wilt swear to me in the name of God and Saint George, saying, 'I have not stolen',⁹ thou shalt depart." And the thief was glad that he was going to escape, and he cried out, saying, "I will swear wherever thou pleasest,

¹ B †ΝΟΥ ΧΕ.² B Ἰππῆριος.³ B omits ΟΥΟΣ.⁴ B τοι ἔχω.⁵ B ΚΑΙΟΥΛΑ. I do not know the exact meaning of this word.⁶ B ΚΩΟΥΝ.⁷ B ΠΕΡΗ.⁸ B ΕΒΟΛΓΙ.⁹ B ΑΝ ΠΕ ἘΤΑΙΚΟΛΠΟΥ.

and in whatever manner thou pleasest;" and the steward took him [in] that he might take the oath. And the steward said, ".... this man chooseth death rather than life. For I say unto you that when a man takes an oath¹ it is received in the presence of God before he can smite² the earth thrice with his foot. As for me, Saint³ George has already told me in a dream during the past night, saying,⁴ 'They will bring to thee to-morrow a man who has stolen what belongs to me, do not let him go, but punish him until he gives up to thee everything that he has stolen'; but I did not understand the vision⁵ until this moment." And he commanded two new whips to be brought⁶ to him, and when they were brought they beat the Egyptian with many stripes; but the thief kept his mouth shut and did not⁷ speak at all. Then the steward took an oath, saying, "Thou shalt either be beaten with these whips⁸ until thou shalt die, or thou shalt restore the things thou hast stolen." And he commanded them to strip his clothes off him, and to beat him with [74] many stripes; and when they had taken off his clothes they found money⁹ inside. They said unto him, "What are these?" and he cried out, saying, "Master, I have sinned," and he admitted [his theft] before the multitude¹⁰ in the shrine¹¹ of Saint George, and confessed everything that had happened to him; and when they had beaten him with many stripes they cast him into a dungeon, and they left him without food¹² and water to die. When Eulogios had received the money he gave¹³ sixty pounds in gold to the shrine, and made a great feast to the poor and the sick, and he rejoiced, and thanked God and Saint George who worked mighty deeds and miracles. Now the money which they had

¹ В ἀφναωρκ. ² В πирωμι † ρ. ³ В ἑπιᾱγιος.

⁴ В ἡνἡῆταρκολποῦ τηροῦ. ⁵ В ἡπιγορομα.

⁶ В ἀφερκελεῖν εὔινι ναρ ἡμακλαβι.

⁷ В ναρсахι αν. ⁸ В πεκωма нас ἡπαιмаκλαβι.

⁹ В ἡπινοῦв. ¹⁰ В ἡπιμηω. ¹¹ В ἡπιτοπος нем.

¹² В ἡαθοῶωм. ¹³ В αῡ†.

found with the thief amounted to more than five thousand pounds in gold. After these things Eulogios besought the steward and the man was set free,¹ and Eulogios gave him three pounds in gold and the dress which he had worn, and sent him away in peace. When the man saw the compassion of Eulogios and the mighty deeds and miracles of Saint George, how that he had told the steward [about him] in a dream, he gave the three pounds in gold to the shrine of Saint² George, and ministered unto the sick until the day of his death; and Saint George received him favourably and forgave him his sins.

After these things Saint George appeared to Eulogios by night, and said to him, "God hath heard thy prayer and hath accepted thy alms, saying, 'I know of thy charity to the poor [75] and the sick, and I will show mercy unto thee in this world and in that which is to come'.³ When thou shalt wish to return to thy house thou shalt find another ship, greater than thine which was lost, laden with stores⁴ and wood; take it to thy city that thou mayest build⁵ a shrine in my name, and I will bless thee, and thou shalt lack no good thing during thy life." And it came to pass that when it was light Eulogios told the people everything that Saint George had told him during the night, and they marvelled greatly; and they embarked in their ship and sailed to Antioch. And behold Saint George brought the ship of Eulogios to meet them laden with cypress wood and many good things. And Eulogios and those that were with him knew it, and they rose up and went up into it rejoicing, and they brought the ship to Antioch, and told the whole city; and when the people heard it they glorified God and Saint George. Then Eulogios gave great charities to the poor and the sick and the orphans on the day of Saint George, and his prayers and offerings and first-fruits continued in the church always. And he built a glorious shrine in the name of Saint George the holy martyr, and he and his wife and children ministered therein

¹ B ΔΥΧΩ.² B ἘΠΙΔΡΙΟΣ.³ B ΦΗΘΕΝΗΟΥ.⁴ B ΝΕΜ ΘΗΚΗ.⁵ A break occurs in B here.

until the day of his death. And Saint George received him favourably before God, who made him a partaker in the heavenly Jerusalem, the place which he desired greatly, and he kept the festival with all the saints.

The ninth miracle of Saint George.

[76]

And it came to pass during the reign of Diocletian the lawless idolater who destroyed the whole earth, that there was a certain general under his authority whose name was Euchios; and he was savage in appearance and of an exceeding wicked disposition. And the emperor Diocletian appointed him three thousand soldiers, and sent them into Egypt to overthrow the churches and to build temples to polluted idols in every place. When this man had come into the country of Egypt he appointed governors in every city and counts and dukes, and commanded them to bind all the Christians throughout their dominions; and he inflicted great punishments and fearful tortures upon them, and finally cut off their heads with the sword; and they became martyrs and died for the name of our Lord Jesus Christ. And he sent an edict throughout the whole land¹ of Egypt, and all the churches were overthrown, and temples of idols were built, and devils worshipped in them.

After all these things it came to pass that the Good God remembered all the evil which the impious emperor Diocletian had wrought, and the innocent blood of the saints, the holy martyrs which he had poured out. And when his end drew nigh, he called to Euchios the general, and said to him, "I know that [77] thou art a prudent man, and that thou dost perform the decrees and commands of the emperors. Rise up now and take soldiers and the edict of the emperor to help thee, and depart quickly into Syria or Palestine, and go first to the shrine of him that is called George, and overthrow it to its very foundations. For I cannot bear to hear tell of the mighty deeds of magic which are

¹ Read ΚΑΖ.

wrought¹ in the name of him whose head Dadianus the Persian cut off several years ago. And the Christians have built a shrine to his name, and they perform mighty deeds and signs by works of magic so that his name may be magnified in all the land, and many people have forsaken the glorious gods and follow after the mighty deeds of that man, and become Christians." So Euchios the general made obeisance to the emperor and took the edict, and the emperor appointed him three thousand soldiers and sent them to Syria,² and commanded him, saying, "Thou shalt first destroy the shrine of Saint³ George. Then thou shalt pull down all the churches and⁴ bind all the Christians and cast⁵ them into prison. And thou shalt punish them and inflict fearful⁶ sufferings upon them, and thou shalt cut off with the sword the heads⁷ of those who will not worship our gods,⁸ and shalt spare them not."⁹ Then the general took the soldiers with him, and [78] he embarked them in ships and sailed to Syria. When they came to the port of Saint George, they all went quickly¹⁰ into the city with swords, and weapons,¹¹ and bows and arrows¹² in their hands, and the whole city was disturbed by the multitude of the soldiers. And Euchios, like Holofernes¹³ of old who was the chief general of Nebuchadnezzar, went into the shrine of Saint George in great pride holding a staff in his hand, with a

¹ Read ἑταγθαμιῶου.

² B begins again here with the letters ρια.

³ B ἡπιαριος ἡωορπ παρητ̃ ον εκεωορωερ βεν πιμα ετεμμαγ. ⁴ B omits ογορ.

⁵ B εκεζιτογ ἐπιωτεκο ογορ ἡτεκτ̃ νωογ.

⁶ B omits εγ̃βοσι ογορ. ⁷ B εκωλι. ⁸ B ἡνεινογτ̃.

⁹ B ἡπερτ̃ασο ἐρωογ. τοτε πιτρατγλατης nem nheθnemaq aqtaλnoγ ἐνιῆcnoγ.

¹⁰ B omits ἡχωλεμ and has ἡθωογ δε.

¹¹ B omits nem ganzapma.

¹² B omits from nem ganzoθneq to ογερ ἡcωq.

¹³ Judith ii. 4.

multitude of soldiers following after him.¹ When he had come into the shrine² and saw the lamp burning to Saint George, one said [to him], "Look at this senseless thing," and he said, "I see the folly of the Christians, and if the god of this people were not blind the sun would give him light and he would have [no] need of a thousand lamps to give him light." And he took the stick in his hands and smote the lamp, saying, "What is this?" and the lamp broke and fell in fragments upon him and some of the soldiers; and a little piece of glass stuck in his head without his knowing it, and every part of his body which the oil from the lamp touched became leprous. And he thought that that was all that would happen to him, and said to the soldiers, "Until to-day we have heard only with our ears that there is a magician in this place, but to-day we have seen [that there is] with our eyes, for look and see³ what has happened to my hands and feet;" and the multitude of the soldiers round about him marvelled at the power of the holy martyr who had [79] made him leprous. And his head pained⁴ him exceedingly and he said to the soldiers, "Let us rest here until the morning;" and he was greatly ashamed because of the multitude of the soldiers round about him. And since all the people of the city were Christians, none of them would take him into their house, for they were angry with him on account of the lamp of the shrine which he had broken; and they went out and left him there. Then he rose up and went forth ashamed, and when he reached the door of the shrine and was coming out, his head became dizzy and he fell headlong on the ground, and his whole body trembled and he was unable to stand. Then the soldiers

¹ B omits from ΕΤΤΕ to ΟΥΟΣ.

² B ends with the words ΕΤΑΧΩΕ ΕΒΟΥΝ ΕΠΙΤΟΠΟΣ ΜΠΑ-
ΡΙΟΣ ΠΕΧΑΨ ΧΕ ΑΝΑΨ ΕΠΑΙΑΤΕΤΗ ΧΕ ΓΕΩΡΓΙΟΣ ΟΥΟΣ
ΝΑΨΧΩ ΜΜΟΣ ΧΕ ΑΙΝΑΨ ΕΘΜΕΤΑΤΕΤΗ ΜΝΙΧΡΗCΤΙΑΝΟΣ ΝΗ
ΕΡΕ ΝΑΙΝΟΥ† ΝΤΩΟΥ.

³ Read ΝΤΕΤΕΝΝΑΨ.

⁴ Read ΤΚΑΣ.

came round him and carried him into their house, and they ate and drank, but he could taste nothing for his head was suffering great pain. When the evening had come the soldiers went to bed and slept, but Euchios saw a vision in this wise. He saw a soldier whose name was George shoot an arrow into the air, and the arrow stuck in his head, and he cried out with a loud voice saying, "George, George," and straightway awoke from his slumber. When those who were in the room with him heard the cries they said, "Master, to whom dost thou speak?" and he was ashamed to tell them his dream, and he kept his mouth shut, not wishing to utter the name of Saint George from his lips at all. When the morning had come he was suffering greatly from [80] the piece of glass in his head, and he cried out with loud cries frightening the soldiers and saying, "Take me up, and let us go into our own country that I may not die in this foreign land." And all the soldiers rose up joyfully, and embarked in ships, and sailed to Antioch greatly ashamed; and the head of the general suppurated and became very putrid,¹ and on the third day God smote him and he died. And after five days his whole body became a mass of worms and very putrid, and the soldiers took him and buried him in the sea. When the soldiers had come into Antioch they showed the emperor everything that had taken place, and they told him of the mighty deeds and miracles which they had seen in the shrine of Saint George. But Diocletian the lawless and hateful apostate did not believe these things, for God wished to destroy him by an evil death on account of all the evil deeds he had wrought upon the saints. And he

¹ It is very probable that the writer of these miracles had in his mind the malady and death of Galerius of Dacia thus described by Lactantius, (*De Mortibus Persecutorum*, p. 64, Paris edit. 1710): *Nascitur ei ulcus malum in inferiori parte genitalium, serpitque latius Repercussis medullis, malum recidit introrsus, et interna comprehendit, vermes intus creantur. Odor teter non modo per palatium, sed totam civitatem pervadit. Nec mirum, cum jam confusi essent exitus stercoris et urinae. Comestus a vermibus, et in putredinem corpus cum intolerandis doloribus solvitur. Clamores simul horrendos ad sidera tollit, quales mugitus fingit saucius taurus.*

hardened his heart like Pharaoh of old, and said to the soldiers, "Ye have slain this great general of the empire, and ye utter these foul lies, saying that George the Galilean worketh mighty deeds and miracles. Now by our glorious gods, I will go myself to the shrine, and if I find that ye have foully lied I will cut off all your heads with the sword. And I will take an army there with me and will put the whole city to the sword, I will uproot the shrine to its very foundations, and I will make the Christians [81] worship idols in it."

After these things Diocletian arose and gathered together all his army, and prepared ships for them to embark in and sail to Syria: and he made a herald proclaim throughout the whole city, saying, "Prepare yourselves, O soldiers, for we are going to Syria to overthrow the shrine of the arch-sorcerer of the Galileans." Now while the words were in the emperor's mouth, behold the holy archangel Michael and Saint George came down from heaven and overturned under him the throne upon which he sat, and the golden pomegranates which were on the top of it struck his eyes and crushed in his eye-balls.¹ And he cried out with a loud voice and wept, saying, "Woe is me, O my Lord, woe is me; O Lord God the Good, I have sinned, forgive me, for I have wrought great evil to Thy servants upon earth; O God, forgive me, for I am a sinner." Then the voice of the holy archangel Michael came to him straightway, saying, "There shall be forgiveness to thee neither in this world nor in the world to come: and now thy dominion has passed away and is given to Constantine who is more excellent than thee thousands of times." And all the multitude of the soldiers and all the senators who were assembled² in the royal presence heard the voice of the archangel Michael speaking, and they marvelled at what had

¹ It is said that Diocletian could neither eat nor sleep, that he wept and sighed continually and that he died of a lingering disease assisted by melancholy and despair. Some accounts say that he perished by his own hand. See Eusebius, *Hist. Eccles.*, viii. 17, and Tillemont, *Histoire des Empereurs*, iv, p. 54.

² Read ΕΤΘΟΥΗΤ.

[82] suddenly happened from heaven. And they straightway arose and cast him forth from the royal office, and they brought in Constantine in his stead and robed him in royal apparel. And he was a lover of God, a lover of charity, a lover of man, a lover of goodness and of every person. He went to Church morning and evening every day; he made large assemblies at the Holy Communion, he prayed to God with great earnestness; he gave away large charities and gifts: and he, and his house, and his mother, the God-loving Queen Helena,¹ feared the Lord always, and they praised and blessed and thanked our Lord and God and Saviour, Jesus Christ, through Whom be all glory and adoration and honour meet for the Father and the Son and Holy vivifying and consubstantial Spirit with Him, now and always and for ever and ever, Amen.

[83] *The Encomium which the blessed Abba Theodotus,² Bishop of Ancyra³ of Galatia, pronounced on the day of the glorious commemoration—which is the twenty-third of the month Pharmûthi⁴—of Saint George, the martyr of Diospolis⁵ of*

¹ The True Cross was discovered by Helena in the year 326.

² Theodotus the twelfth Bishop of Ancyra in Galatia lived in the early part of the Vth century. According to our Coptic text he filled the office of Bishop seventy-five years and died at the age of one hundred and eighteen years (see page 171). He was present at the council of Ephesus (not Nicaea, as the Coptic text leads us to believe) in A. D. 431, and supported Cyril in his attacks upon Nestorius. Theodotus episcopus Ancyrae consentiens sanctae synodo, subscripsi. See Labbé, *Sacrorum Conciliorum Collectio*, t. iv, col. 1363; Le Quien, *Oriens Christianus*, i, col. 463, 464. For a list of the works extant of Theodotus see Cave, *Script. Eccles. Historia Literaria*, i, p. 325, ed. London 1688; Migne, *Dict. de Patrologie*, iv, col. 1606; Assemâni, *Bibl. Orient.* ii, pp. 295, 303; and for the extant Syriac versions of his works see Wright, *Cat. Syr. MSS. in the British Museum*, pp. 717, 776, 790.

³ Ancyra or Angorah, Ἀγκυρά, was called Sebaste after Galatia became a Roman province about the year B. C. 25.

⁴ I. e. April 18.

⁵ Diospolis, 'the city of Jove', was the classical name given to the city of Lod, Lydda, which was built by Shamed the descendant of Benjamin, 1 Chron.

Palestine, the sun of the truth, the star of the morning, the mighty man of the Galileans from Melitene and the valiant soldier of Christ; and he showed forth his family relationships and the mighty conflicts which he endured, and the honours which he received in heaven; in the peace of God, Amen.

It is meet and right and fitting for our souls, O holy beloved, that we should commemorate the sufferings and honourable contests of the saints, and more especially of Saint George the mighty, the most excellent and honourable athlete and warrior—whose festival we celebrate to-day in this glorious commemoration—who has shown himself to us approved by God and lovable before men, by reason of the righteous deeds which he displayed, through which he was worthy of being called into the healthful sufferings of Christ and of bearing wounds in his body for Christ's sake. He was perfect in great¹ endurance, and mighty valour, and a pure [84] heart, and in giving up his entire will to God through the great zeal which he had in his heart towards God, and in the fear of Him which he had within him, which bore fruit plentifully to Him a hundredfold, sixtyfold, and thirtyfold. Moreover, he forsook his own will, and the multiplying of his great wealth, and his servants, and all his riches, and hearkened unto the voice of God, and took up his cross, and walked after our Lord Jesus, following after Him with an upright heart. On this account he received so great honour from Christ that He spake to him with an oath, saying, "Among all the martyrs who have existed there shall not be one like unto thee in heaven, neither shall there be any like unto thee for ever."² He burned with the Holy Spirit and

viii. 12. It was inhabited by the Benjamites after the captivity (Neh. xi. 35; 2 Esdr. xi. 31, 34), and was destroyed by Cestius Gallus about A. D. 65. It is situated about 12 miles from Joppa and about 23 from Jerusalem. Its Arabic name to day is سج. See *The Survey of Western Palestine*, name list to sheet 13; and Le Quien, *Oriens Christianus*, iii, col. 581.

¹ Read ܢܝܢܝܬ, and in line 4 read ܡܢܝܢܝܬ.

² Read ܘܐ ܐܢܝܚ.

performed his daily life with zeal that he might be among those that are chosen and that benefit our souls. In short, he performed the whole will of God and put himself beyond the reach of every thought which could offend the soul. He lived in the service of God, and was remote from the vain sights of this life which are like dreams and which pass away quickly like shadows. For this reason he longed for heaven, remembering what the blessed Paul said,¹ "If ye be risen with Christ, seek after the things which are [85] above, where Christ sits at the right hand of God," and "Remember the things which are above and not those which are upon earth." Neither his father's rank of Count, nor the high birth of his mother, nor the glory of his soldierhood could overcome the decision of the truly noble and holy Saint George, neither could any one of these lead him astray or seduce him to forsake his piety and firm decision and perfect faith. The grace of God protected him in every thing concerning which he was anxious, and he feared God who watched over him, and God strengthened him on every side, like a precious stone of adamant, that he might never be moved. On this account when the time of persecution came, the heart of the holy Saint George was ready, and when God called him into the holy contest he was prompt to obey. Moreover, he went to the holy contest and marched through it by himself: and when they tortured him he became valiant, and was firm and resisted his enemies. He fought with impious governors and received the crown incorruptible for ever, and an imperial sceptre and royal throne from the true [86] and holy Bridegroom our Lord Jesus Christ. And not only himself, but multitudes of souls received crowns through him during the seven years in which they tortured him. If God in His true knowledge permit us, we hope to make manifest to you in this encomium the exalted honours of Saint George, the valiant athlete and soldier of Christ, the holy and noble man of Melitene. For the subject under discussion weighs upon us and compels us to show you everything truly. My heart rejoices greatly within me

¹ Colossians iii, 1, 2.

this day and urges me to speak more especially in honour of Saint George the great luminary, whose festival is celebrated to-day throughout the whole world. To him the Lord testified by oath, saying, "I swear by Myself and by My Holy Father, and the Holy Spirit, that among all those born of women there is not one like unto John the Baptist,¹ and that in the whole Army of Martyrs there is not one like unto thee, neither shall there be one like unto thee for ever. For thou shalt be more exalted than they all in the kingdom of heaven, and they all shall call thee 'George the beloved of God the Highest'." I am afraid, O my beloved, to begin to speak in honour of this great illuminator and warrior, for I know the poverty of my intellect and the feebleness of my halting speech and that I shall not [87] attain to the measure of his exalted and excellent contest. But I hope and trust that the Lord will send me the rays of the light of that valiant man to illuminate my heart and to quicken my halting tongue, that I may speak a few words in his honour to a Christ-loving congregation. And since the description of the honour of this valiant man, O beloved, is above the conception of every man upon earth, more especially of my humble tongue, I, who desire to speak in honour of holy Saint George, the valiant martyr, need wisdom from the Lord and a celestial tongue that I may not omit anything of the mighty and exalted contests of that noble and valiant man, which he fought before all people through his great² endurance and bravery. And also, he is honourworthy for each deed of valour which he wrought with great sufferings and a great number of contests: and if the Lord permit³ we will set before you a few of them. But meanwhile we will set before you the qualities of which we have spoken of this brave soldier of Christ, Saint George. And what are these qualities? His upright and unwavering faith in God; his certain hope; his sincere love; his compassion for every one and the whole human race; his gentleness to all creatures, both great [88]

¹ S. Matt. xi. 11. ² Read τεγνω†.

³ Read πῶς † ἡπαίρη†.

and small; his benignity; his goodness; his zeal; his patient endurance of the cares of this life; his good disposition and the joy of his soul; the blamelessness of his heart; his taking his stand at the tribunal boldly; his freedom of speech before the governors, entirely without shame or fear of man, as David the Psalmist said, "I will speak thy testimonies before kings, and will not be ashamed;"¹ his patient endurance of tortures with great² joy of heart; and the other sufferings which he bore for the sake of our Lord Jesus Christ. Of these contests we will set forth a few before you, as we promised to do in the beginning of the preface: the contests about which he heard that blessed voice of the Lord, saying, "As My Father has appointed Me a kingdom, so also will I appoint you who stand with Me in My temptation an unending and indestructible kingdom for ever."³ And again, "Ye shall eat and drink with Me in my kingdom."⁴ By reason of the words full of joy and every happiness Saint George [89] was especially ready for the strife: and the remembrance of those good things made suffering light to him. He bore every thing with a ready will, for he was gladly prompt in every thing. Nothing stood in the way of his rigid resolution to suffer, for the sufferings of this world prepared him for the good things of the world to come, and patient endurance prepared for him the crown incorruptible for ever in heaven. We have extended our preface until now, O beloved, and have not as yet set forth before you the glorious and marvelworthy sufferings of Saint George the athletic martyr of Christ who warred and fought against impiety. But now we will proclaim to you the things which we have set down, together with those which we shall say after them.

Now it came to pass in times of old that when Dadianus, the great king of the Persians, had obtained sovereignty he ruled over the whole world. Now it is said of this tyrannical governor that he was lord of the whole world, but the true Lord of the world, Who is over all things and Who gave us this dominion was not known. And everyone carried his life in his hand for he

¹ Psalm cxxix. 46. ² Read *οὐκ ἐλάττω*.

³ S. Luke xxii, 28, 29. ⁴ S. Luke xxii, 30.

knew that the devil, the father of all wickedness, was envious of our race at all times. Now when the devil saw the faith of Christ increasing day by day throughout the whole world, he was filled with great envy, and entered into the heart of that [90] impious governor Dadianus, who was more wicked than any one else on the whole earth, and who hardened his heart like Pharaoh of old and raised up a great persecution against all Christians. And he sat down and issued an edict to all the world in which was written as follows. "Inasmuch as a rumour has reached my ears that He whom Mary bore, and whom the ravening wolves of Jews slew, is to be worshipped and served by all people, and that Apollo and Poseidon and Hermes and Zeus and Artemis and the rest of the gods are not to be worshipped, I write to you, O all ye governors of the whole world upon whose heads rests the authority of the empire, that ye may all come to me with your followers, counts, generals, soldiers, tribunes and rustics, that ye may know what I wish to ask of you." And he sent copies of the edict throughout the whole world. And sixty-nine governors, each with his retinue, were gathered together from all parts of the world, and came to him at the end of five years: and when they came to him, the whole country was in an uproar by reason of the greatness of the vast and innumerable multitude of those who were with them.

When that wicked tyrant saw that they threw themselves [91] down at his feet and worshipped him and gave him gifts, his heart was puffed up exceedingly, and he roared like a lion: and he feasted with them for seventy days, and did not sit in judgment at all, for he feasted every day. After seventy days Dadianus, the impious, godless, and senseless governor, (and sixty-nine other governors, making seventy godless governors in all), sat upon the tribune and caused them to bring before him all the instruments of the torture-chamber; the instruments for trial, the iron bars (?), the axes, the two-edged swords, the saws, the wheels, the iron hooks, the scrapers (?) of brass, the brazen cauldrons, the knives for splitting the tongue, the iron hands for splitting the bones, the large knives with saw-like edges, the workmen's

chisels into which were fitted sharp pieces of iron, and other instruments of torture which we cannot describe. Now all these had been prepared by the governor for those days. And the tyrannical governor swore an oath before the sixty-nine governors and the whole army, saying, "If my hands find any persons throughout the whole world who are doubtful about serving the gods concerning whom we have given commands, I swear by the might of my kingdom that I will torture them with all these [92] instruments which lie before me, I will smash in their skulls, I will saw off their legs, and I will take out their brains through their nostrils. And as for you, O governors, and everyone who hears me to-day, go ye all and worship the glorious gods that ye may receive the more honours from my majesty. But as for those who will not obey me and who believe on Jesus Whom the Jews crucified, I swear by the might of my kingdom and the crown upon my head, that I will lave all these instruments in the blood of their own bodies and in the blood of their sons and tender daughters, that I will confiscate all their property, and that I will burn them alive;" and the governors and all the multitude cast themselves down and worshipped the polluted gods. When all those who believed in God heard of this oath they were dismayed and terrorstricken by reason of the storm which had risen up against the church of Christ.

Thus three years passed over the world without any one daring to utter from his lips the words, "I am a Christian;" and there was much tribulation of heart throughout the whole world, and no one uttered the name of the Lord from his mouth. But listen, O beloved, and I will declare to you what happened after these things, for it is time to lead you to this honourable man and champion of Jesus Christ; this valiant conqueror; this veritable pearl of God; this new David who destroyed Goliath, which is the devil and his wicked dragon; this sun of truth in the [93] heavens; this [luminary] whose radiance and light illumined the whole world; this man whose festival is celebrated to-day throughout the whole world.

Saint George, the beloved of God and His angels, came

from the country of Cappadocia, and was the son of the governor of Diospolis. His father, an exceedingly orthodox man, died and left the righteous man, then ten years old, and his two sisters, one of whom was called Kasia and the other Mathrôna. Now they were exceeding rich in gold and silver; and they had menservants and maidservants in exceeding great numbers, and immense herds of cattle, and fine horses, and countless flocks of sheep. In short, there was none like unto them in all Palestine and its borders, and all the city loved them because of the good deeds which they wrought for everyone. .

Shortly after the death of Saint George's father, a new governor was appointed over the country of Palestine in his stead; and he was a great lover of God. And he knew of the rank of the righteous man and of the good birth of his parents, and he had no child except a daughter two years old. When he came into the city with a mighty following, such as befitted his dignity and honour and greatness, he sent and fetched the holy youth, Saint George, and kissed him many times, and wept for the [94] removal of his father by death. And afterwards he entreated his mother to give him Saint George that he might be to him as a son, and that he might appoint him general over all the multitude that was with him; and she gave him. And he sent him to the king with one hundred soldiers, and he wrote to the king concerning him and showed him his rank and the good birth of his parents. When the king had read the letter he rejoiced in Saint George greatly, and immediately appointed him general over five thousand men, and wrote down that he should receive three thousand pieces of money every month besides his taxes for the public treasury which were remitted to him; and the king sent him back to the eparch with much royal pomp.

When Saint George came back to his house, the whole city and the eparch came out to meet him, and they carried him into his house with great joy. On the morrow his mother spread out a feast for the whole city, for rich and poor alike, male and female, small and great; and she distributed much money among the widows and orphans. Then she invited the eparch and all

his company and made a great feast for them three whole days. And the eparch wrote down Saint George as his son and the heir of everything that he possessed, and he betrothed his daughter to him, and made him lord over all his house: and he was associated with him in the affairs of the government, and lived with him until ten years were ended. When Saint George had completed his twentieth year he was so exceeding strong and valiant [95] that he was the leader in the fight, and there was no one among all the company of soldiers who could be compared with him for strength and beauty. And the grace of God was with him, and He gave him such beauty and strength that all those who saw him marvelled at his power and youth. When he went into battle he was a terror to those who saw him and to those who stood up against him, and when he rushed upon the battle array of the enemy [seated upon] his horse, he carried his drawn sword in his hand, and cried out to them, "I am George of Melitene, and I come against you in anger;" and straightway the weapons of battle fell from their hands, and he destroyed them all, and carried away their spoil. In short, God was with him in all his ways.

When Saint George had completed his twentieth year, the eparch was anxious that he should celebrate his marriage with his daughter; but he did not know that Christ was keeping him a pure virgin bridegroom for Himself. While the eparch was meditating these things in his heart, he went to his rest in God, and left every [96] thing that he had to Saint George. And the good God wished to lead this very valiant man to Himself that His holy name might be glorified in him, and He made this suitable counsel come into his heart, saying, "Behold, I hear that Dadianus the governor has gathered together a number of governors to him in the city of Tyre in respect of the boundaries of the empire. I will arise and take gifts and money, and will go and give them to them, and will ask them to make me eparch in the place of my fathers who have passed away." So he arose straightway, and took much money and many gifts, and put them in a ship with himself and his servants, and went to the governors.

When the saint had come to them he left his servants in the ship with all the baggage, and came up to the governors at once. And he met the lawless Dadianus, and saw the idols before him and people offering up sacrifices to them with great zeal. And he was stupefied entirely for a long time and said within himself, "Why did I leave my own house and the beauty of a Christ-loving city in which they worship the Lord of heaven and earth by day and night, and come to these profane and lawless ones who have forsaken God and worship Satan? Why did I seek the rank of count from the hands of these godless and lawless ones? Cursed be these polluted lawless governors and [97] their dominion, which shall pass away in a moment, with them! I know that the Lord will receive me to Himself, and I will not seek a destructible kingdom of this world, but I will seek the kingdom of my Lord Jesus Christ which endureth for ever; and I will not return to my native city to my mother. And now enough of my life in this world, for I will rely upon my Lord Jesus Christ, who endureth for ever, in His goodness to give me strength to die for His holy name, and to take my bones again to my place of sojourning upon earth, and to lay them in the sepulchre of my dead ancestors." When Saint George had meditated these things in his heart he returned to the ship to his servants, and told them everything that was in his heart. And they entreated him, saying, "Master, if it is to be so let us return to our city with the ship, and let no one know for what purpose we came hither." Saint George said to them, "Far be it from me to return to my house to look upon the face of my mother again, but I will die in this place for the holy name of my Lord Jesus Christ, the king of heaven and earth and that which is beneath the earth, the Lord of all things. And now receive ye your freedom and your wages, and swear to me by God the true Almighty that ye will not return to my house again while I am [98] alive, lest my mother and my sisters know of my condition, and bring only death upon themselves. But now receive ye your wages and take each one of you three pounds of gold and ten changes of raiment. and go wheresoever ye please in the whole

world, my city alone excepted. And if ye are alive and hear that I am dead, do me the kindness for Christ's sake to take my body to my native city and bury it." When the servants of the blessed man George had heard these things they wept a long time, but afterwards they saluted him [and went their way]. Now one of them did not return to Diospolis until the holy man consummated his martyrdom, and three of them dwelt with the holy man in the city of Tyre to witness his strife. And the blessed man distributed the great wealth which he had brought among the poor and the infirm, and the gifts which he had brought for the governors he gave away entirely to the destitute; and he gave away his very clothes to the naked.

Then Saint George leaped among the impious governors and cried out, saying, "I am a Christian openly, and I fear not your madness, O governors of violence, for your gods are devils; may the gods who have not made heaven and earth perish from under the whole heaven and let every one who worships them hold his peace!" When the dragon of death, the lawless Dadianus, [99] looked upon him and saw that he was refined in body and fair in face as the light of the moon when she shines, and that he was altogether handsome in his form like precious, pure, white alabaster, he knew straightway that he was well born and that he was the son of an eminent eparch; and he rose up speechless, marvelling at his youth and his gentle answers. And he answered and said to him, "All we upon earth are filled with all the good things of the gods, and we are very dear to them, and thou thyself art numbered with us in honour and majesty, and by thy noble bearing thou showest that thou art of exceeding high rank. And now be it known to thee, O beloved one, the beauty of whose countenance I love, that during the three years which I and the sixty-nine governors whom I have gathered together from all parts of the world, have been sitting here, during these three years I say, we have not heard such a word as 'Christian' uttered throughout the whole world until this moment. I know in my heart that thou art most noble, and that thou art mighty in thy strength and in the multitude of thy riches; but neither

the other governors, nor the multitudes which surround them will regard thee with the same respect. But now, let the matter be manifest to thee, O noble one, it is not only we and the gover- [100] nors that thou hast despised, but thou hast also despised the righteous gods themselves; it is meet therefore for thee to repent, and to be changed in heart, and to worship the gods that they may forgive thee thy first ignorance. As for us and the governors, we will take thee to ourselves as one of our beloved sons, and thou shalt receive from the gods and from us all the greatest honours and imperial rank; and thou shalt be ruler over ten fine cities with their suburbs from whatever part of the world thou shalt choose them." Saint George the truly blessed man answered and said to him, "Cursed art thou, and the lawless governors who are with thee, and the foul idols to which thou givest the name of gods! they are not gods but devils, perish thou and they together!" And the governor was enraged, and said to him, "I spoke to thee as a father speaking to his son, and I advised thee for thine own honour and welfare; and thou hast despised us like a stupid and silly man. But tell me, Whence comest thou? What is thy name? What is the name of thy god? What are the names of thy parents who brought thee into the world? Why hast thou come hither?" Now the blessed man did not wish to reveal his name nor the lofty rank of his parents. And the governor and all the other governors said to Saint George, "O beautiful youth, we adjure thee by Jesus Christ, whom thou [101] callest God, to tell us what is thy name, and the name of thy parents, and the name of thy city, if those who begat thee are alive, if thou hast brother or sister, what thou seekest and for what purpose thou hast come to this city?" Now because they had adjured Saint George by the name of Christ, he declared, saying, "Inasmuch as ye have adjured me by the name of my God I am unable to hide anything from you. I am a Christian, and the son of a Christian, and no one of my family was ever an idolator. My father was Anastasius the governor of Melitene, and was the son of John the chief governor of Cappadocia. When the emperor saw the valour of my father Anastasius, he demanded

him from his father John, the governor of Cappadocia, and appointed him governor over Melitene and the whole country of Palestine. My father Anastasius was twenty-five years of age when he received the office of governor, and the emperor gave him a company of three thousand armed soldiers for the maintenance of his authority over the whole country of Palestine. And Anastasius sought out a noble lady, after the superior rank of the people of Melitene, among the great ones of the town, whom he might take to wife in holy wedlock. And they advised him, [102] saying, 'In all this city there is no one meet for thy rank and dignity and greatness except Kîra Theognôsta, the daughter of Dionysius, the count of Diospolis, who is associated with the rule of your majesty, for she is a virgin aged eighteen years, and there is no one [of like rank] in the whole country of Melitene except her father and his house.' And Anastasius commanded, and they straightway brought her father Dionysius, and he gave him her dowry—twice her weight in gold—and many presents, and male and female servants. To her he gave raiment and gardens and fields and vineyards which could not be confiscated, and he took her to wife, and he loved her exceedingly so that he forgot Cappadocia and his parents; and he lived in Palestine until God visited him there. When my mother, Kîra Theognôsta, the noble lady, bore me to him, he called my name George after his father's father. And again my mother bore him my two sisters, the name of the one was Kasiâ and that of the other Mathrôna. My blessed father, Anastasius the governor, went to his rest and left me when I was ten years old; one of my sisters was six years old and the other two. After this another governor whose name was Justus, was appointed in the room of my father, and he took the place of my blessed father to me; he moreover appointed me general over five thousand soldiers, and wrote my name to the king to receive three thousand pieces of [103] money every month, and he knew nothing of what was in his house, except what he ate and drank, for it was I who ruled his possession and his house; and he betrothed me to his daughter that I might take her to wife in happy wedlock. And while he

was purposing to carry out our marriage the time of all men came upon him, and he departed from the sojourning of this vain life, and I buried him in the sepulchre of my blessed fathers; may God grant them everlasting rest, Amen! As for myself, I carried out my military duties satisfactorily, and by the skilful working of my lands and the generosity¹ of my mother, I acquired wealth, and with wealth came honours, and then in a ship of my own I came with my servants to this city to present gifts and offerings to you and the other governors that ye might make me governor in the room of my fathers who have passed away. But when I saw that ye had forsaken the God of heaven and earth who had granted royalty unto you and that ye served Satan, I said in my heart, 'Let every kingdom which proceedeth from Satan and his children—which ye are—perish'! And I gave all my gifts and possessions to the lesser brethren of my Lord Jesus Christ, who were more worthy of them than you, and I came to you to chide your folly, for the things which ye worship are not gods, but foul devils. Now, behold, I will inform you of the whole matter, I am a Christian boldly, and I believe [104] on my Lord Jesus Christ; whatsoever ye desire to do unto me, that do."

When the governors heard from him that he came from Melitene of Cappadocia, and that he was the son of the chief governor, they were afraid. And they spake to him with flattering words, saying, "O youth, we know thy rank and the good birth of thy ancestors, come now, listen to us, and let our advice be acceptable unto thee. Offer sacrifice unto the gods, that thou mayest receive from them not only the office of governor held by thy ancestors, but also the rulership over the whole world which we will give thee. Furthermore, next in order to these governors present, thou shalt appoint whomsoever thou pleasest to be counts in every province of the whole world, and they shall be generals and commanders and leaders under thy authority in every place." The just man answered, and said, "This counsel of yours is ex-

¹ Read π†μα†.

ceedingly wicked, for it would lead me to destruction with you. And now, O lawless ones, tell me to what god ye desire me to offer sacrifice?" Dadianus replied, "George, we wish thee to offer sacrifice to Apollo who spread out the heavens." The blessed man answered, "If Apollo had in truth spread out the heavens, thou couldst rightly have called him 'God'; and if Poseidon had in truth made fast the earth thou couldst rightly have called him 'God' likewise. Art thou not ashamed, O godless, wicked one and dragon of hell, to call this impure and diabolical idol by the name of 'God'? I will now make mention of some of the [105] saints, not for thy sake nor for the sake of the godless governors who are sitting with thee, but for the sake of these multitudes who are here present. To whom, O governor, wouldst thou compare Apollo? Wouldst thou compare him to the great Peter, the Arch-apostle to whom were given the keys of the kingdom of heaven? Or wouldst thou compare him to the mighty Elijah the Tishbite who was an angel upon earth, and who was taken up to heaven in chariots of fire? Is he not more excellent than the wicked sorcerer Poseidon? or Smaraktos (Scamandros?) the profane who worked enchantment by fire? and who lived with the defiled one, whom they call Timetia (Demeter?) who gave birth to the Saraphin the sea warriors, who on account of their deeds were cast in to the abyss of the sea? In whom wouldst thou believe, O king, in Jezebel who slew the prophets, or in the most exalted Virgin Mary who bore us our Lord Jesus Christ? Be ashamed then, O foolish one, for thy wicked and impure gods are devils."

When Dadianus the governor heard these things he was greatly enraged, and he commanded them to strip off the clothes which he had on and to tie a girdle round his loins and to hang him upon the wooden horse and to torture him until his bones protruded through his skin. Now he was twenty-one years and [106] three months old, and it was on the first day of the new moon of Pharmûthi that they began to torture the righteous man. And his holy body was disfigured with blood; but the blessed man bore such fearful sufferings as these with patience and fortitude.

And they forced iron boots upon his feet and drove iron nails into them; and his blood flowed forth like water. And again they threw him upon his back, and laid a stone weighing six hundred pounds (?) upon his belly until it burst asunder and his bowels poured forth upon the ground. And they beat upon his head with iron-headed bars until his brains poured out through his nostrils white like milk. But he was of good cheer in all these sufferings, for Christ strengthened his soul within him. And again they brought iron knives the edges of which were like saws, and they sawed his flesh into shreds with them; and Dadianus commanded them to bring salt and strong vinegar, and to pour them upon his wounds. Then he made them lacerate his body with hair bands until his bones protruded, and his flesh fell in pieces, on the ground; but the blessed man did not die, for God strengthened his spirit within him. And they threw him upon a wooden bed, and they drove twenty nails through his body into the wooden bed; and they lifted him up senseless, and carried him into the prison. And multitudes of those who were [107] standing by in those days wept for his beauty and his stature and his youth, saying to each other, "Alas for the beauty of this youth from Melitene, and the comeliness of his noble body which these lawless ones are destroying with fearful tortures, such as they have brought upon him this night." And when they had gone to their homes they spake to their wives and children, saying, "Verily we have to-day seen with our eyes in what manner and in what form"; and the whole city was talking about him that night.

And it came to pass that an angel of light appeared to him in prison in the middle of the night, and there was a great earthquake and the city was moved to its very foundations. And behold God came into the prison with thousands of his holy angels, and the whole place was filled with exceeding precious incense. And God called to Saint George, saying, "George, my beloved, rise up healed and without corruption, from the couch on which thou sleepest;" and he straightway leaped up without any pain in his body, and he was like one who had risen up

from a royal feast. Then he cast himself down and worshipped [108] the Lord, but He took him by the hand and raised him up, and saluted him lovingly, and laid His hand upon all his body, and filled him with strength, and said to him, "O beloved one, be strong and of good cheer, for I will be with thee until thou hast put to shame these lawless kings. I swear by Myself, O George My beloved, that as there has never arisen among those born of women one greater than John the Baptist, so there shall never be any one among the martyrs that can be compared with thee, or be like unto thee. And behold these seventy lawless kings shall torture thee for seven years, and thou shalt do many mighty deeds, and shalt die three times, and I will raise thee up again: but on the fourth time I will come to thee on a cloud of light with the celestial hosts and the Prophets and the Apostles and the holy Martyrs, and I will bring thee to the place of safe keeping which I have prepared for thee." When the Saviour had said these words to him, He gave him the salutation of peace and filled him full of joy; and He went up to heaven with His angels. And the blessed man was looking after Him and rejoicing greatly and blessing God until day-break by reason of the words which God had spoken to him. When it was morning, the lawless governor and those who were with him commanded that they should go into the prison and see if the righteous man was alive [109] or not. When they opened the door of the prison they saw the saint standing up praying, and his face shone like the sun, and they marvelled greatly and ran and told the governor everything; and they commanded them to bring him up on the tribune. While they were bringing him the saint said, "My God, my God, hasten to me, O my God, why hast thou forsaken me, my God, haste thee to deliver me." When he had come to the tribune, he said, "O tribune, O tribune, I and my Lord Jesus Christ have come to thee and thy Apollo." And when the lawless ones saw him they marvelled, and said to him, "How is it that no harm has come to thee? and who has healed thee?" The righteous man said to them, "O lawless ones, Ye are not worthy, to hear with your profane ears the name of Him that has healed me."

Then Dadianus was furious with rage, and commanded them to tie the saint to four high stakes and to give him four hundred lashes on his back, and after that to turn him round, and to give him four hundred lashes on his belly; and his lacerated flesh fell to the ground piece by piece and his blood ran like water. And Dadianus made them bring hot ashes and lay them on his body, and pour vinegar and naphtha over his flesh; and he caused eight soldiers and five military tribunes to watch over him in prison until the next day. Now the fire was kindling in [110] the whole body of the blessed man, and he was in great suffering. And the Lord Jesus Christ saw his sufferings and that he was unable to speak at all, and came down from the summit of heaven and spake with him, saying, "I am strengthening thee, O My beloved George, stand forth from all thy sufferings and be of good cheer, for I am with thee." And the righteous man arose, and God laid His hand upon all his body and healed him, and He gave him the salutation of peace, and went up to heaven in glory and honour; and the blessed man sang psalms in prison until the morning. When the soldiers and the tribunes who were guarding him saw what had happened to the saint and that he was strong they marvelled and told the governors. Dadianus the governor said, "George is an arch-magician, but I will hear no more of him until I can bring an arch-magician more powerful than he." And he straightway sat down and wrote a rescript, saying, "Dadianus the governor writes to the whole world, greeting. Let any magician who has power to put an end to the magic of the Christians come hither to me, and I will give him one hundred pounds of gold, and two hundred pieces of silver, and every sort of possession, and he shall be second in my kingdom;" and this [111] rescript was read in every place. And behold there appeared before the governor a magician, whose name was Athanasius, saying, "O king, live for ever! Command this man called George to perform something before thee, and I will destroy his magic." Dadianus rejoiced greatly and said to the magician, "What thing wilt thou do in my presence that I may know that thou canst overcome the magic of this Christian?" Athanasius said to the

governor, "Command them to bring me an ox;" and he commanded them to bring an ox. And Athanasius spoke some words into the ears of the ox, and he split asunder into two pieces. The governor laughed and said, "Verily thou art able to vanquish the magic of the Christians." Athanasius said to the governor, "Let them bring me a pair of scales." And when they had brought them they threw the parts of the ox into the two pans of the scales, and they came out equal to one another. Then Dadianus the governor caused them to bring Saint George to him, and he said to him, "It is for thy sake that I have summoned this arch-magician into my kingdom; thou must either overcome his magic or he will overcome thine." Saint George said to the governor, "The Christian who has taken refuge in Christ never works magic, O impious one." And the saint said to the magician, "Hasten, my son, and what thou desirest to do unto me, do speedily; for I see that the grace of God has drawn [112] nigh unto thee." Then Athanasius took a cup and filled it by his magic, and invoked the powerful names of demons over it, and gave it to Saint George to drink; and when he had drunk it no evil happened to him at all. Athanasius said, "O George, I will give thee another cup, and if no evil happens to thee I myself will believe on thy God." And Athanasius the magician took the cup and pronounced the names of demons more evil than the first over it, and gave it to the righteous man; and he drank it, and no evil happened to him at all. Then Athanasius threw himself down at the feet of the saint, and said to him, "I conjure thee by Jesus Christ to give me the sign of the cross of Jesus Whom thou servest that He may open to me the kingdom of heaven." When the holy martyr saw his faith, he struck the earth with his foot, and there welled up a stream of water filled with an exceeding precious odour. And the blessed man prayed quietly, and Thomas the Apostle came and baptized Athanasius the magician in the name of the Father and the Son and the Holy Ghost, and he obtained the remission of his sins. And the Apostle gave them the salutation of peace secretly and hid himself from them; and straightway the fountain of water returned

to its place. When the governor and those who were with him [113] saw what had happened they were silent and marvelled. And Athanasius cried out before the governor, and said, "I am a Christian, and I thank God and His servant George, that He hath numbered me—the workman of the eleventh hour—among His servants, and I hope that His mercy will receive me through the prayer of George the holy and mighty martyr." And the lawless governors were enraged, and they commanded that Athanasius should be taken outside the city and have his head cut off with the sword: so he consummated his martyrdom on the 23rd of the month Tôbî,¹ on the Sabbath day; may his holy blessing be with us all for ever and ever, Amen.

And the righteous man turned to the governor, and said to him, "Do unto me whatsoever thou pleasest." The governor answered, "By the gods, O George, I will make an end of thee." And he made them gather together workmen and materials (?) to make an exceeding high wheel, and he made them fix in it one hundred sword blades, each a cubit long, and they filled it entirely with very sharp iron knives, and drove deadly iron spikes and hooks into the flat part of the rim of the wheel. And he caused two flat tables to be made [beneath] the wheel having parts filled with spear heads and nails, and parts filled with cooking knives having edges like saws; and there were two poles [114] of olive wood which fitted into cavities, and twenty men worked each pole [to turn the wheel].² Then Dadianus commanded them to bring the blessed man to him, and when they had brought him, he said, "Behold, George, if thou wilt worship Apollo thou shalt receive a sceptre of royalty from me; but if thou wilt still belong to Christ then look upon this machine which I have made, and into which I will cast thee in order to put thy body to the test, O thou valiant soldier!" The saint said, "I belong to Christ;

¹ I. e., January 18.

² I am not certain that my translation of the description of the wheel is accurate, for there are some words in the Coptic text which are not to be found in the dictionaries and the meanings of which I know not. For the description of the wheel according to Metaphrastes see *Acta Sanctorum*, April 23, Appendix p. xiii col. 2.

do unto me whatsoever thou wishest." Then Dadianus commanded them to put him on the wheel and that forty men should make it revolve. When the blessed man saw the instrument of torture which was fixed in the wheel, he feared for himself because he carried flesh which was exceedingly tender; and he said within himself, "I shall not escape with my life this time." Then he straightway spread out his hands and prayed, saying, "I praise Thee, O my Lord Jesus Christ, and I give thanks unto Thee that Thou hast esteemed me worthy of the wonderfulness of healthful sufferings, even as they crucified Thee, my Lord, upon the cross and set Thee between two thieves. And behold they have made a double tearing wheel of torture for me for Thy holy name's sake, O my Lord; Hearken now, O Saviour, to Thy servant George. O thou Being unsurpassed from all time, O Thou unchanging crown of the martyrs, Who hast spread out the heavens like a chamber, Who in wisdom pourest out [115] dew upon all creation when it is parched and dried up; Who hast made the clouds drop down rain upon the earth, on the just and unjust alike; Who hast weighed the mountains and hills in a measure and scales; Who hast rebuked the disobedient, wicked, and lawless ones and hast cast them into the lowest and darkest part of Amenti, where they now are in the bonds and fire of Amenti and are tortured by wicked dragons, rebuke, O my God, all these impious ones, and let nothing stand against Thy command! O Thou Who in the last days didst appear to us upon earth and didst take flesh through the God-bearer, Mary the Virgin, by an unfathomable and unknowable mystery; the true offspring [of God]; Who didst walk upon the waves of the sea and Whose feet were not wetted by them; Who with five loaves of bread didst feed five thousand men, and they were satisfied; Who didst rebuke the sea and the waves and they subsided everywhere, and were obedient unto Thee, for all creation is Thine; let now Thy mercy come upon us and upon me, thy servant George, for with Thee there is mercy, and to Thee and to Thy Good Father and to the Holy Spirit belongeth the glory for ever, Amen."

When he had said, 'Amen', they threw him on the wheel and he fell down upon the cutting machine, and they dragged him [116] over it once, and he was speedily put an end to; and his bones and his flesh were destroyed. Then the tyrant cried out before the governors who were round about him, and said, "There is no god save Apollo and Hermes and Zeus and Herakles and Athene and Scamandros and Poseidon: these are they who have established the heavens, who give dominion to kings and who make the mighty to have power upon earth. Where is now Saint George's God, whom the magistrates of the Jews slew? why has He not come to deliver him out of my hands?" And Dadianus commanded them to take the fragments of his bones and flesh, and the earth which had drunk his holy blood, and to throw them into a dry, waterless pit; and they piled up dirt over it, saying, "Lest the Christians find a fragment of his body, and work miracles therewith." And Dadianus and the sixty-nine governors arose, and went in to eat, rejoicing that they had overcome their enemy.

Then straightway the whole air became black and the sky was covered with clouds, and there were thunders and lightnings, and the whole earth shook to its foundations. And the holy archangel Michael blew with his trumpet, and the Lord came upon a chariot of the Cherubim with thousands of angels, and stood by the pit. And the Lord said to Michael, "Speak unto this pit, saying, 'Give me the blood and the bones and the flesh [117] and the pieces of the righteous man George', for he said, 'I shall not escape with my life this time', that he may understand with all his heart that I am the God of Abraham, and the God of Isaac, and the God of Jacob;" and Michael laid them before Him. And the Lord took the bones in His hand, saying, "O my son George, the hand which fashioned Adam is now about to fashion thee, my beloved." And He breathed into him and gave him the breath of life; and Saint George arose from the dead: and the Lord embraced him and gave him the salutation of peace, and went up to heaven; and Saint George was looking after Him.

And he arose and came to the lawless governors and the soldiers who had thrown him into the pit, and said to them,

"Know, O lawless ones, that I am George whom ye slew and cast into the pit." When the impious Dadianus had considered him, he said to the soldiers, "It is his shade." Magnentius the governor of Armenia said, "It is not his shade, but it is like him." Anatolius the general said to them, "Are ye not ashamed, O godless ones, to hide the truth? Verily this is George, the servant of the living God, whom my Lord Jesus Christ, the [118] Son of the living God, has raised up from the dead; and therefore I, and all the soldiers who march with me, believe on my Lord Jesus Christ." Then the impious Dadianus was enraged and commanded them to take them outside the city, and to divide them into ten parts, and to slay them with the sword. In this manner they consummated their martyrdom on the twenty-third day of the month Mechir, and received their incorruptible crowns. Now there were martyred three thousand soldiers and Anatolius the general and nine thousand people of the multitude who were standing by, male and female, and Saint George stood by comforting them all until they had nobly consummated their martyrdom: may their holy blessing be with us all for ever, Amen.

After these things Dadianus commanded them to throw him on to an iron bed and to fasten him to it by stakes driven through his back. Then he made them fill a brazen vessel with lead and heat it until the lead was as liquid as water, and he made them open the mouth of the Saint and pour it boiling hot into his belly; but no harm happened to him. Then the impious one commanded them to pull the stakes out of his body and to hang him up, head downwards, from the branch of a tree, and to tie a stone to his neck: and he passed ten days and ten nights hanging down until his blood ran out of his nose like water. When ten days had gone by Dadianus the tyrant took him down, and there was a little breath left in him. And he made them [119] lay him upon the ground and hack his body with a sword from the sole of his foot to the crown of his head; and they hacked him to pieces. Then he made them beat his head with hatchets until it split asunder, and they cut off the top of his head and

his legs with axes. And he made them bring a large red-hot iron rod and thrust it through his right ear, and some servants came and drove it through his head until it came out on the other side: and they lifted him up like one dead to carry him to the prison. Now the righteous man was in prison, and was suffering great pain by reason of the tortures of his holy body, and at the third hour of the night when the holy man was in agony the Lord Jesus Christ came to him in prison with His holy angels, and the whole prison was full of light. And the Lord said to him, "George, behold I command thee to arise and stand upon thy feet healed;" and he straightway arose, and he was whole. And the Lord embraced him, and laid His hand upon his whole body, and filled him with comfort, and said to him, "Arise and go to these impious governors and put them and their gods to shame; be of good cheer and fear not, for I am with thee always. And I say unto thee, O beloved George, that there shall be joy in heaven over thy endurance, and the angels shall rejoice over thy good fight. Behold now thou shalt endure the tortures of these impious governors for six years, and shalt [120] die [thrice]; but the third time I Myself will come with My holy angels and will receive thy soul, and will make thee to lie down in the bosom of Abraham and Isaac and Jacob in the Paradise of their joy;" and when the Lord had spoken these things to him, He gave him the salutation of peace and went up to heaven in glory, and Saint George was looking after Him. And he passed the whole night in prayer until the day broke.

When the morning came, the lawless governors commanded them to bring Saint George to the tribune. Magnentius the governor said to him, "O George, I want to see a sign at thy hands, and [if thou do it] verily, by my lord the Sun and by the Moon and by Artemis the mother of all the gods, I will believe upon thy God, Jesus Christ." [Saint George said to him,] "I know that thou dost never speak the truth, but tell me what thou wouldst ask now." The governor said to him, "Behold there are seventy thrones here [made] of different sorts of wood, of which some bear fruit, and some do not. If these, through

thy prayer, bud and put forth roots, and the trees which bear fruit are distinguished from these which do not, I will believe on thy God Jesus." And straightway Saint George bowed his knees [121] and prayed to God. When he had said 'Amen', the Spirit came upon the thrones and they budded and put forth roots. Those which bore forth leaves and fruit, and those which did not bear fruit sprouted with leaves [only]. When Dadianus and the other impious governors had seen what had happened through the righteous man, they were greatly ashamed, and they cried out saying, "A great god art thou, O Apollo, for thou manifestest thy power in dry wood."

And the lawless governor commanded them to put Saint George upon a brass bed and he made them bring two iron nails, each a cubit long, and make them red hot and drive them through his two shoulders into the bed; so the righteous man was pinned to the bed. Then he made them bring an artificer to split his head open with an iron axe, and he made them pour boiling pitch through the opening until it filled his belly and ran out through his *mouth*(?) and ears and from under him. And immediately the fire kindled in his head and in all his body he became as a dead man. And they drew the nails out of his shoulders¹ and cast him into a brass 'ox', and they heated the 'ox' which the blessed man was in for three days with vine and cypress wood. And the Lord looked upon the sufferings of the righteous man and came to him upon a cloud, and extinguished the fire under him, and healed all his body; and the brazen 'ox' [122] split asunder. And the blessed George came forth like one who had been bathing in a bath, and the Lord embraced him, and filled him with strength, and gave him the salutation of peace, and went up to heaven in glory; and Saint George was looking after him. Then the blessed man stood up before the governors without any blemish upon him. And when the multitude saw what had happened they cried out, "One is the God of George, O Jesus Christ, help us." Then the governors caused the multi-

¹ Read ΝΕΡΧΦΩΙ?

tude which stood round about them to be beheaded with the sword: thus five thousand souls consummated their martyrdom and received the crown of life on the tenth day of Phamenóth.¹ And the holy man was encouraging them until they consummated their martyrdom in the peace of God, Amen.

After these things the governors commanded them to bring bundles of thick vine stakes which they sharpened with knives, and when they had set the righteous man upon a stone, they stuck them into his holy body, and they gashed his thighs and stuck them in them. Then they pulled out the nails of his hands and feet, and pricked the places with the sticks, moreover the attendants thrust two sharp sticks up his nostrils into his head. Then they rolled him on the stone and the sticks went into his holy body until his blood ran down upon the ground like a stream of water; [123] and the righteous man suffered greatly during this torture. And then he made them fasten him by his back to a plank of wood and put another plank on his belly, and they nailed the two planks together and so held the saint fast between them; and they brought a huge iron saw and sawed him in two from his head to his feet; so he gave up the ghost. And immediately the governors saw he was dead they commanded a large brass cauldron to be brought, and the body of the saint with his blood and all his flesh and anything of it that had adhered to the sticks and the teeth of the saw to be thrown into it. Then they threw lead and asphalt and *pitch* (?) into it until the flames mounted up to a height of more than fifteen cubits. Now the cauldron was placed in a pit dug in the earth to the depth of thirty cubits. And the governors commanded them to pile up earth over the cauldron and the pit to the height of nine cubits, and they built a fortress for the governors over the pit, saying, "That the Christians may not find the least particle of one of his limbs, or they will build a martyrium over it." And when the attendants were going away, behold there was a great trembling in the air, the sun became dark and the stars appeared at mid-

¹ I. e., March 6.

day; and the Lord came down from heaven with thousands of angels, and the choirs of the saints, and the twelve Apostles were [124] with them and David the king and all the Prophets. Now the whole place was filled with so great a light that all those coming into the city, and even the impious governors, saw the light which fell full upon their faces. And the Lord came to the place where the cauldron was and commanded the archangel Gabriel to cleave the earth and to bring up the cauldron. Then the Lord cried out over the ashes of the bones of the righteous man that were in the cauldron, saying, "George, George, I am the God who raised Lazarus from the dead, and I now command thee to stand up and come forth from the cauldron;" and the righteous man arose straightway and stood up perfect without any defect in him at all. And the Lord embraced him and filled him with power and consolation, saying, "O George, My beloved, be strong and endure; for I have established a throne for thee in the heavenly Jerusalem, the like of which there is not among the thrones of all the martyrs which have been from the beginning; and there shall never be any like unto thee among those who are yet to come, O George, My beloved." And all the multitude of the Prophets and of the Apostles came forward and saluted him, and said to him, "Verily thou art blessed, O George, the beloved of God and His angel and of the Cherubim and the Seraphim, and we glorify ourselves in thee and in thy great endurance, and especially because thyself alone hast confessed the name of God [125] in boldness throughout the whole world and the fulness thereof: for this reason our Saviour will confess thee in heaven, and thou shalt dwell in unspeakable glory before the face of the whole creation of heaven and earth." And he was filled with joy, and the Lord gave him the salutation of peace, and He went up to heaven with His angels and all His saints in great honour and glory.

And the blessed man came into the theatre of the city with his face full of light, and he cried out, saying, "O all ye governors, and ye that are with them, O all ye soldiers and every person in this city, come forth all of you and look upon me, for,

by the might of God, I am alive. I am the Galilean George from Melitene; I am he whom the godless governors slew and buried in the earth; but my Lord Jesus Christ raised me up from the dead, for He is the God of heaven and earth." When the multitude knew that it was George they cried out, saying, "There is no God in heaven or earth except Jesus Christ the God of George of Melitene."

And a certain woman among the multitude whose name was Scholastike, who saw the miracle which had taken place, believed and cried out to the martyr, saying, "O my Lord George, my son was yoking his ox to plough in the fields when it fell [126] down and died; and now, O my lord, help us, for we are poor." The righteous man said to her, "Take this little stick which I now hold in my hand, and go to the field and lay it upon the ox, saying, 'George, the servant of the Lord God says, Rise up, O ox, from the dead';" and she did as Saint George had told her, and the ox lived. And she glorified God, and continued with Saint George.

Now there was a multitude of people standing round Saint George who was teaching them the knowledge of Christ; and they cried out, "One is the God of Saint George the valiant soldier of Christ the King." The governors said to the soldiers, "What are these loud cries which we hear?" and a soldier said to them, "It is for Saint George who has risen from the dead, and the multitude cried out, believing that his God has raised him from the dead." When the governors heard that George was alive again they were wholly stupefied¹ and feared greatly; and they said to each other, "Perhaps it is not he." The soldiers said, "Behold we will bring him to you that ye may know of a certainty that he is George the soldier." And they brought the saint to the throne with the whole multitude following after him and crying out, "We are Christians boldly;" and they cursed the governors, and were enraged at them. And the governors [127] commanded the soldiers to attack the multitude, and they slew

¹ Read ΑΥΝΩΩΠ in note 1.

them from the third hour of that day until the tenth hour of the next day; and the number of those who received the crown on that day was eight thousand five hundred souls, and they entered heaven with glory; may their holy blessing be with us all for ever, Amen!

After these things the governors turned to Saint George and said to him, "How didst thou rise from the dead?" The blessed man said to them, "My Lord Jesus Christ, for whose sake I have suffered all these tortures upon earth, raised me up from the dead." And one of the governors whose name was Raklilos (*sic*) answered and said to the righteous man, "Verily I marvel at thee how thou hast come forth from this cauldron when thou wast fragments, and hadst been buried in the earth. And now thou wouldst desire that I should believe on thy God in respect of the thrones which budded, but we do not know if it was thy God who wrought this miracle or our gods. And behold there is here, a rock sepulchre in which some of the ancients have been buried; now if thou prayest to thy God and He raises them up alive I myself will believe upon Him." The blessed George said, "I know that thou wilt not believe except by the fire which shall [128] consume you all, nevertheless, for the sake of the multitude standing here I will make manifest the glory of my Lord Jesus Christ. Arise then, thou and those whom thou wishest, open the tomb and bring hither before this multitude what is therein, that the name of my true king may be made manifest to-day." Then Rakillos (*sic*) the governor, and Dadianus the governor, and Dionysius the governor of Egypt arose and opened the stone tomb, and brought out the rotten bones of those who were dead. And the governors said to him, "O George, the bones are rotten and have fallen to dust by reason of the length of time¹ [they have been buried]. The righteous man said to them, "Bring hither the dust"; so the three governors made the attendants carry the bones and the dust which they found and bring them and lay them before Saint George. Then the blessed man bowed his

¹ Read ἡμικρονος.

knees and prayed to God, and straightway there was a mighty earthquake and lightning and thunders, and the Spirit of God came over the earth and the bones and the dust. And there came forth from the dust five men and nine women and a little child: and great fear came upon the governors and the multitudes who were with them by reason of the miracle which took place, and they were all alike frightened. And the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" He replied, "My name was Boês (*sic*)."

The governor said to him, "How many years is it since thou didst die?" and he that had been dead replied, "Four hundred years." They said to him, "Had Christ come into the world when thou wast alive?" and he said to him, "Not yet." And [129] the governors said to him, "What god didst thou worship?" and he said, "I worshipped the god Apollo, a deaf and blind and soulless idol. And it came to pass that when I died they threw me into a river of fire [which flowed along] in the depths of hell and which consumed me mercilessly, and they kept me in its torturing waves for years. And the idol Apollo was in it with me and inflicted great sufferings upon me, saying, "Know, O wretched creature, that I am not God, but a soulless idol. Why didst thou forsake thy God and worship Satan? for this reason thou shalt now receive everlasting punishment with me." And after a time Jesus the Son of the living God came down into Amenti, and a cross of light went before Him, and all Amenti shone with splendour. And He carried away all the captivity of those imprisoned with Him, and when it was the Lord's day, God looked upon the remainder of those who were being punished and gave them rest; but to us who served idols there was never any rest given at any time." When the governors and the multitudes had heard these things they were stupefied. And Dadianus the governor said to him, "By Apollo the mighty god, thy understanding has perished by reason of the strength of him which has passed over thee: come now, thou and thy brethren who have risen from the dead, and worship the great god Apollo." Jovinus answered and said to him, "Curses on thee, O profane

[130] dog, and upon thy polluted Apollo with thee." Then he that had risen from the dead threw himself at the feet of the saint, saying, "I beseech thee, O my lord George, the martyr of Jesus Christ, upon whom the armies of God have looked with desire to bring him to themselves in Jerusalem, the city of Christ, to give us all together the seal of Christ and the baptism of Christ; and I beseech thee, O my lord George, to pray for us that we may not return again to that place from which we have come." When the righteous man saw their faith, he stamped on the ground with his foot, and a fountain of exceeding clear water appeared, and they all received baptism in it by the hands of James the holy Apostle, the brother of John, in the name of the Father and the Son and the Holy Spirit. And Saint George made them go down into the sepulchre and they returned there; and they were perfect in peace and entered into the Paradise of their joy through the prayer of Saint George.

And after these things the governors said to each other, "What shall we do with this magician?" and they commanded to bring the Saint to the tribunal. When they had brought him they said to him, "By thy sorcery thou hast shown us devils in the shape of men;" so they laid him down and beat him with spiked clubs until his blood ran down upon the ground.

Then Dadianus commanded search to be made throughout all the city until they found a poor widow woman whose like for poverty there was not in the whole city; and he made them put [131] the righteous man in her house, saying, "I will disgrace the Galilean race."

Now when it was morning the blessed George rose up, and found his body healed of its wounds, and the whole house was filled with light. When the soldiers who were with him in the house saw the great light they all fell upon their faces. And the Lord stayed His chariot over the place where the saint was and commanded the archangel Salathiel to minister to the righteous man; and the Lord filled him with strength and went up to heaven in glory. And Saint George took hold of the soldiers and raised them up and comforted them; and he sent them on their way in

peace. Then he stood up in the house of the poor widow woman, and said to her, "Give me some bread to eat, for I have eaten nothing for six days." The poor widow answered, "Forgive me, master, but I have no bread in my house." Saint George said to her, "What god dost thou believe on?" The widow woman answered, "I believed on Apollo." The blessed man said to her, "Verily it is for this reason that thou hast no bread in thy house;" and the woman saw that his face was bright and shining like that of an angel of God. Then she said, "I will go and seek after bread for this holy man of God, peradventure I may [132] find favour with my neighbours." When the widow had gone out the righteous man sat down and his face shone brightly, and his back leaned upon a wooden pillar close by him which supported one of the wooden beams that went into the roof of the house of the poor widow. And immediately the back of the righteous man touched the wood it took root, and budded, and forced its way up through the widow's roof, and towered up more than fifteen cubits above the greatest and highest buildings of the city, and the archangel Michael came to him and brought him a table of food, and the blessed man ate and placed the heavenly bread upon the widow's table, and it was filled with exceeding choice bread; and Michael blessed her house and filled it full of all good things like the palaces of governors. When the woman came in and saw the face of Saint George shining like the sun, and the table filled with bread and all good things, and the pillar of wood that had budded, she said in her heart, "The God of the Galileans has come into my house to the wretched in spirit, and has helped my poverty." And she hastened and threw herself down at the feet of the righteous man and worshipped him, saying, "Master, have mercy upon me." Saint George answered and said to her, "Rise up, for I am not the God of the Galileans, but only His servant." The woman said to him, "If thou art His servant, and I have found favour in thy sight, O Master, let me speak before thee." The saint said to her, "Speak." The woman said, "I have a child nine months old, [133] and he is blind, deaf, and lame, and I am ashamed to show him

to my neighbours. His father died and left him when he had been conceived in me four months, and since I gave birth to him I have never allowed my neighbours to see him; if now, O master, thy mercy will help me I will believe upon thy God." The righteous man said to her, "The grace of God shall appear to-day; bring¹ hither the child to me." And she brought the child from the third story of her house and laid him in Saint George's bosom. And he prayed over him and made the sign of the cross over him and over his eyes, and breathed into his face; and the scales fell from his eyes and he saw immediately. His mother said to the saint, "Master, let him hear with his ears and let him walk." The righteous man said to her, "O woman, this is sufficient now; when I call him, he shall hear my voice, and shall walk and perform my words;" and she was unable to answer him a word, for she saw that his face was like that of an angel of God.

Then the seventy lawless governors came out and walked about through the open spaces of the city: and when they saw the tree which, through God and Saint George, towered up fifteen cubits high above the city, they were all astonished together. Dadianus said, "What is this sight which has come to the city [134] to-day? and why has this great and lofty tree put forth its leaves here?" They said to him, "This miracle has happened through George the Galilean;" and the governor commanded to call Saint George to him. Then he made eight executioners flog him with four fourfold leather whips until his flesh fell piece by piece upon the ground, and his blood ran through his nostrils like water to the ground; and he made them bring blazing torches and put under his body. And he made them bring a plank of wood and lay him upon it, and they nailed his body to it with seventy nails, and poured sulphur and pitch over it, and then set fire to it and made it blaze; so the righteous man yielded up his spirit; and his bones and his flesh were burned to ashes. Then Dadianus made them take his ashes up to a high mountain called

¹ Read ΤΟΤΕ ΠΕΧΑΨ ΝΑC ΑΝΙΟΥΙ.

Asûrion, and they scattered them on the mountain to the winds. And when the attendants had turned back and were coming to the city, suddenly there were thunders and lightnings and a mighty earthquake so that the earth shook to its foundations. And behold, our Lord Jesus Christ came upon a cloud of light with all His holy angels praising Him; and He commanded the four winds of the earth to gather together the dust of the body of Saint George. And He cried out with a divine voice, saying, "George, My servant and My beloved, rise up from the place where [135] thou liest, for it is I who command thee;" and straightway the blessed man arose like a bridegroom coming forth from his chamber. And the Lord embraced him, and gave him the salutation of peace and went up to heaven in glory.

Then the blessed George ran after the soldiers, saying, "Wait a little for me, O my brethren, that I may come with you to these godless governors." When the soldiers saw him, they feared and marvelled and said with one voice, "O our Lord Jesus Christ, Thou art a mighty God; for Thy holy name's sake, O Lord, Thou hast raised up alive again the man¹ who was burnt to ashes which were driven hither and thither by the winds." And they cast themselves down and worshipped Saint George, saying, "Master, give us the seal of Christ." When the blessed George [saw their faith] he commanded and there welled up a fountain of exceeding sweet water, and he prayed, and John the Evangelist came and baptised the ten (or twenty) soldiers; and the Evangelist blessed Saint George and the soldiers and disappeared from them.

Then Saint George and the soldiers came together to the governors, and they cried out, saying, "Be ashamed, O godless governors, for behold Jesus Christ our Lord and God has raised [136] up from the dead George whom ye scattered to the winds, and for this reason we all now believe on Him and are His soldiers." When the governors saw Saint George standing there they marvelled greatly and commanded to take him to prison until they

¹ Read *πρωμι*.

had decided what to do with him. As for the soldiers, they gave Klêkôn and his three brothers, Lasiri and Dionysius and Joseph, to the wild beasts and they consummated their martyrdom; and they took off the heads [of the others] with the sword, and thus they consummated their martyrdom and received the imperishable crown on the second day of Pashons;¹ may their holy blessing be with us all for evermore, Amen.

After these things the governors commanded them to bring Saint George to them secretly that the multitude might not see that he was alive and despise them. When they had brought him they said to him, "George, we know now that thou art a mighty magician, and that there is no one like unto thee in all the world. But now, accept one hundred pounds of gold and go forth from this city secretly and let no one know it, that thou mayest escape these tortures and sufferings which thou hast suffered." The blessed man answered and said to them, "O filthy dogs, I forsook the great wealth that my parents left me, and which amounted to more than twenty thousand pounds of gold and forty thousand pounds of silver, my numberless cattle, my [137] male and female servants, my many horses, my ships, my large vineyards, my olive groves, and my houses beautiful according to the opinion of this vain world; I left all these and my mother and sisters for the name of my Lord Jesus Christ, and I endured all these sufferings at your hands for love of Him Whom I will never forsake. And now ye would advise me to take a thousand pounds of gold from you and to deny the God of the Christians that I might go into the pit of Amenti, like you who are doomed to everlasting fire, and the devil and all his angels, for ever." When the lawless governors heard these things they were greatly enraged and commanded them to bring a shoemaker and his knife, and they cut the skin of his head in pieces; they brought two red-hot nails and drove them into his eyes and they thus dug out his two eyeballs; they tore out his tongue; and they put his feet in wooden fetters and broke his ankle bones

¹ I. e., April 27th.

with axes. Then they took him up and laid him in prison while there was still a little life in him, and with one accord they went their way together.

And at midnight the Lord came into the prison with His holy angels and laid His hand upon his whole body, and healed him and established him. And He said to him, "Be of good cheer, My beloved and holy valorous one, for I, and My Good Father, and the Holy Spirit are with thee, and the day is drawing [138] nigh in which thou shalt receive the sceptre of the kingdom and the seven crowns incorruptible for ever and ever". When the Lord had said these things to him He embraced him and filled him with might, and He went up to heaven in glory and honour.

When Dadianus the governor rose up on the morrow, he said to the soldiers, "Go ye to the prison, and see what has become of this Christian sorcerer;" and when they had gone into the prison they found the blessed man as if they had not tortured him at all. And they cast themselves down and worshipped him, saying, "We beseech thee, O George, our master, to make us servants of thy mighty God." And he taught them concerning Christ, and through him they were worthy of the gift of holy baptism. Then they all came with Saint George to the governors, saying, "We are Christians and servants of Christ Jesus and God". When the multitudes saw Saint George standing there without any harm having happened to him, and his face shining like the sun, they cried out, saying, "Verily there is no God in heaven or earth except the God of George, Jesus Christ our Lord and God, and from henceforth we are His".

Then the lawless governors were greatly ashamed and enraged, and they commanded the soldiers to take them outside the city and to behead them with the sword: thus they consummated their martyrdom and received the crown incorruptible for ever and ever on the twenty-fifth day of the month Epiphi.¹ [139] Now they were two thousand four hundred and eight in number,

¹ I. e., July 19.

besides the eight soldiers who received baptism : may their holy blessing be with us all for ever, Amen.

Verily, my beloved, if I were to try to describe to you all the sufferings which Saint George the righteous and valiant soldier of Christ endured, time would fail me before I had recounted them all, for they are so many. Moreover a man who passed seven years in one place while seventy governors and their armies sat round him and tortured him is quite without parallel in all the world and the borders thereof. Verily I am astonished and I cross myself and I marvel greatly, O brethren, that I can narrate the marvelworthy contests of holy Saint George the great luminary, the beloved of God, the valiant man of Christ, who stood alone in the whole world, and whom none confessed save Christ. Saint George chid all the governors and rulers of the world and manifested that the Lord our strength is the God of every one. O George, my master, by what holy name shall I call thee? Shall I call thee 'Prophet' or 'Lawgiver' or shall I say 'Apostle' or 'Martyr' or 'Righteous man'? In very truth thou art worthy, O beloved of Christ, to be called by all these names, but if I call thee 'Prophet' thou excellest the Prophets, and if I call thee 'Lawgiver' thou art also more excellent than the Lawgivers.

[140] They sawed Isaiah¹ in twain with a wood saw once for the sake of the truth, and he died at once, so likewise with all the saints: but they sawed thee, O George, my master, with a two-edged sword [and they tortured thee] with the wheels, and the two-edged swords, and the axes, and for the truth's sake thou didst die [three] times. Moses the lawgiver saw but a little of the glory of God; but to thee, O George, my master, did God speak mouth to mouth in glory and honour. The Apostles who were twelve and seventy preached in all the world, each in his own country, and rebuked those who served idols and turned them to Christ: but thou, O brilliant star, hast by thyself rebuked the idolaters, and governors with their armies and the whole world, and hast overthrown them with the fire of heaven, and hast made

¹ See Epiphanius, *De Prophetarum Vitis*, ed. Migne.

the name of Christ to shine throughout the whole world. Thou art more exalted than all the martyrs together who have manifested forth works, and it is not I who say this but our Lord Jesus Christ the King of Kings Who testified concerning thee, saying, "O blessed one, as among those born of women there is none like unto John [the Baptist], so among all the martyrs who have been and shall be, there shall never be any like unto thee forever." Thou art more exalted than the righteous by reason of thy patient endurance of hungerings and thirstings and imprisonments, and of the tortures which have been inflicted on thy body day and [141] night for seven years and especially by reason of the purity of thy body. And, O Saint George, sun of the truth, verily thou art more exalted than all the patriarchs and judges, and, O beloved of Christ, I beseech thee not to despise the attempt of my feeble intelligence to declare thy exalted honour. Of a truth, I know, O beloved brethren, that neither I, nor the feeble Theodosius, nor those who will come after me, will be able to describe this valiant soldier of Christ by reason of the great torture which he received for seven years at the hands of seventy wild beasts; but, by the will of God, we will go back and complete our encomium that we may show you the end of the holy combat of the truly blessed man Saint George.

And it came to pass after these things when the seventy governors saw that they had tortured the saint for seven years without having vanquished his firm resolve; and that they had slain him three times and that he had risen from the dead, they took counsel to take him by flattery: and so they commanded to bring the blessed man up to the tribune. And Dadianus the governor said to him, "George, I swear by my lord the Sun, and the moon, and by all the gods, and by their mother Artemis, that I will receive thee to myself like a beloved son and that I will give thee everything that thou shalt ask, even to the half of my kingdom will I give thee, if only thou wilt listen to me [142] as to a father, and wilt worship Apollo once thou shalt become second in the kingdom." The righteous man answered and said, "Where have these words of thine been until to-day? Behold

thou hast tortured me daily, for seven years, and I have three times tasted death at thy hands, but my Lord Jesus Christ raised me up, and I escaped from the tortures which thou didst inflict upon me. If my Saviour but preserve my soul within me I will not only die once but thousands of times, and I will never hearken to such words as these. Dost thou not know, O king, that the whole race of the Galileans loves victory? and that they will fight against those who fight against them? And behold thy words gladden me this day and thy speech greatly persuades me." When Dadianus heard these things he rejoiced greatly, and kissed Saint George upon his head. The blessed man said to the governor, "Stand away from me, and kiss neither me nor my head until I have first worshipped Apollo, and after that do unto me what thou pleasest. And now command them to take me to the prison until to-morrow, and when to-day has gone and the morning has come, let the herald bid every one come to see me worship the gods." Then the governor answered and said to him, "Nay, far be it from me to throw thee into prison, O beloved George, and forgive me for all the sufferings [143] which I have inflicted upon thee, for I was ignorant, and receive me as a father, and come with me into the palace where Queen Alexandra is in her inner chamber." So the governor took him in and put him in the room where the Queen was, and came out to the governors and sat at meat with them.

And when the evening had come Saint George bowed his knees and prayed, saying, "O Lord God, there is none like unto thee among all the gods, thou art the Lord God and there is none that can be compared with thee. Why do the heathen cry out and the peoples imagine vain things? The governors and the rulers of the earth have gathered together and they speak against God and against His Christ."¹ The Queen answered and said to him, "O George, my master, who are these governors and rulers who are gathered together? and who is the God Whom they resist? and Who is His Christ? teach me, O George, my

¹ Psalm ii, 1.

master." And the blessed man opened his mouth and explained to her the deep questions of the Old and New Scriptures, and thus taught her to know the Father and the Son and the Holy Spirit. He showed her that it was God who had made the heavens, and the earth, and the sun, and the moon, and the stars, and all creation, and he showed her that the Lord had made man out of the dust of the earth, saying, "Did not God create him out of the earth? If He did not, whence did he find bones, and sinews, and skin, and eyes, and tongue, and throat, and the [144] senses of hearing, and smelling, and the creation of all these works? Did not God make all these things and man out of a clod of earth? And He filled him with understanding and wisdom of the true knowledge of God, and placed him in a paradise of joy, and gave him His commandments and His words to keep like a god. But the man was disobedient to his God, and his enemy persuaded him, and he died with him in sin and went down to Amenti with him, but not for ever. When God saw that which He had made in the snares of His adversary, for His goodness' sake He could not bear it, and He sent His beloved Son into the world and by the Holy Spirit He took upon Himself flesh of the spotless Virgin and God-bearer, Mary: and she bore as man, God, perfect, in truth, and He was the only man without sin. And they crucified Him upon the cross by His own desire and by the good will of the Father and the Holy Spirit, and He died for us in the flesh that He might redeem us out of the hands of our enemy; and He returned again to His home which is the Paradise of joy. When the adversary, the devil, saw that mankind knew the true Creator, God, he entered into the governors and rulers of the earth and they made idols and called them by the names of images of devils, and they worshipped them and forsook God the most High their Creator." [145] The Queen said to him, "Are not these idols demons, O George, my master, after God?" The blessed man said to her, "Yes, they are foul demons". The Queen said to him, "O George, my master, the governor Dadianus knoweth no God except Apollo: and now show me how the Son of God came into the world."

The blessed man George said, "Hearken unto me, O Queen Alexandra, and hearken unto David who says, 'Thou that sittest upon the cherubim show Thyself, lift up Thy strength and come to deliver us.' And again David saith, 'He shall come down like rain upon the mown grass', that is to say to the Virgin. Listen, O Queen, to Habakkuk the prophet, who said, 'O God, I heard the noise of Thee and I was afraid, and I gave attention to Thy words and was speechless; now the Holy Spirit spake all these things'.¹ The Queen said to him, "Master, why did the prophet fear when he heard the voice of God, and why was he speechless when he considered His works?" The blessed man said to her, "Listen, O Queen. The prophet was afraid because he knew that God would come down from heaven; and he was speechless because he knew that He would dwell with men". The Queen answered and said to him, "Verily thou speakest well, [146] O perfect illuminator; I beseech thee to pray to God for me that He may drive away from me the snares of foul idols". The blessed George said to her, "Believe in the holy and consubstantial Trinity, and no blemish of idols shall in any wise come near to thee". The Queen said, "Master, I believe, but I am afraid of this sinful governor and evil beast, for in truth he devours the flesh of men and is more lawless than any other man living upon earth. And, O George, my master, keep this secret until I come to thee in the court of Christ the mighty King; leave me now to rest myself a little, O holy father, and God knows that I will cling fast to thee".

When the morning had come, the evil and lawless governor commanded them to bring the blessed man out to him from the palace into the temple of the city. And the governor sent to him, saying, "Haste thee and come forth to me and worship the gods that thou mayest receive great honours from the hands of all the governors; that they may give to thee a kingly sceptre; that my heart may be joyful in thee, O exceeding pleasant and beloved one; and that every one may see thee [sacrifice] before

¹ Habakkuk iii, 2.

we go in to sit at meat". The blessed man said to him, "Sit thee down with the other governors here until I have sacrificed to the gods, and I will return unto thee". And the herald cried out with a loud voice saying, "Gather together to-day, O all ye people, into the temple that ye may see George the mighty [147] Galilean worship Apollo the great god". And straightway the whole city was gathered together, both men and women and they all marvelled greatly at the blessed George the mighty illuminator, and said to one another, "What has happened to the righteous man?" When the widow woman [whose son Saint George had healed] heard these things about the blessed George, she cried out among the whole multitude, saying, "O George, my master, the valiant soldier of Jesus Christ the King, my God, thou who hast wrought thousands of miracles and mighty deeds in this city; who hast raised the dead, given light to the blind, made the lame to walk, the dumb to speak, and the deaf to hear; who hast cleansed the lepers, and cast out devils,¹ and hast been an enlightener of the whole world; O George, my master, who didst make the dried up pieces of wood to bear fruit again; who didst come into my house when I was poor, and I became exceeding rich, and who when I was wandering turned me to God the true Almighty; wilt thou, after all these things which thou hast wrought in the name of Christ, worship Apollo the polluted, and put to shame the whole Christian people?" When Saint George heard her say these things he rejoiced at the firmness of her faith, and he smiled a holy smile at her, and said, "Put [148] thy child down upon the ground," and she put him down. The saint answered and said to the child, "Christ my God says unto thee, 'Arise, come to Me and perform My words';" and straightway his ears heard and his legs received strength, and he came to Saint George. And Saint George said to him in presence of all the multitude, "Go into the temple of Apollo and say to Apollo, 'O idol, blind, deaf, senseless and foolish one, come forth, for George, the servant of God, called thee';" and the little child

¹ B ΝΙΔΕΜΩΝ.

went into the temple and spake thus. And straightway the spirit which sojourned in the idol cried out, "O Jesus the Nazarene, Thou drawest every thing to Thee. Why hast Thou now raised up this little boy against me?" And straightway the idol leaped down from his pedestal and came to the righteous man George. And the saint George said to the idol, "I am not the God of the Christians". The demon said to the saint, "Bear with me a little, O master, and I will show thee every thing;" and Saint George said to him, "Speak". And the spirit said to him, "I am the God of the Hellenes and a demon of darkness, but of old time, master, I was an angel of God. Through my disobedience to God, He commanded, and heaven was shut against me, and I was cast out from it, and became a devil. And I was jealous of mankind, for God took them up to heaven and cast me down into the depths of the earth, and therefore I became the adversary of mankind and made them to forsake God and to worship idols that God might cast them down with us into the abyss." Saint George said to him, "O evil and wicked snarer, since thou didst choose darkness of thy own free will, why didst thou become an enemy of God's image"? The spirit said to him, "I swear by the seven heavens of heaven, and the circle of the sun and of the moon, and the orbit of the abyss, if power had been granted to me I would have led thee astray. And I go up to the gates of heaven, and I listen to the sentence of death which comes forth from the mouth of God, and I bring numbers of afflictions upon every soul of mankind; and I bring sleep upon men and women in church that they may not listen to the words of God and deliver themselves from their punishments." Saint George said to him, "O wretched one, thou hast laid hold upon me several times, but by the power of my Lord Jesus Christ thou didst find nothing of thyself in me; and now, O polluted one, receive the punishment which God shall bring upon thee for ever and ever." Then Saint George with his foot smote the earth [149] which opened yawning down to hell, and he said to the spirit, "Go down into the abyss, thou and the idol in which thou sojournest, and give speech unto all the souls that thou hast led

[150]

astray from God;" and straightway he went down into the abyss before every one, and the earth closed over him.

Then the righteous man loosed his garments, and went into the temple, and made his way to the idol called Herakles, and said to him, "O wicked spirit who inhabitest this temple come forth from it, for I am George, and I have come against thee in wrath;" and straightway all the demons which dwelt in the idols disappeared. And Saint George loosed his shoe latches and went against the idols upon their pedestals, and they fell down and became as dust, and he trampled upon them all with his feet. When the priests saw the destruction in the temple they rent their clothes, and went to the governors and showed them every thing that had happened. And they were filled with wrath and sent servants to bind Saint George, and they brought him to the governors with a whole multitude of people following after him, all crying out, "We are Christians, and we belong to the God of George." Then Dadianus the governor said to Saint George, "O most wicked of all Christians, didst thou not swear to me last night, saying, 'I will worship Apollo'?" The righteous [151] man said to him, "Go, O governor, and bring Apollo to me and I will worship him before thee." And again the blessed man said, "If thou wilt bring Herakles himself here I will worship him before thee". The governor said to him, "Where shall I find Apollo or Herakles, for according to what the priests have told me thou hast smashed Herakles to pieces and hast sent Apollo down into the abyss; and wouldst thou also send me thither alive, O George?" Saint George said to him, "O senseless one, since thou art persuaded that they were not able to help themselves, how could they deliver thee in the great day of the true Judge when every one shall receive according to what he hath done?" Then the governor was greatly ashamed, and rose up and went into the palace and said to the Queen, "O Queen Alexandra, I suffer much through this race of Christians, but sepecially through this magician George." The Queen said to him, "Have I not told thee, O pestilential flesh devourer, to let this race of Christians alone, for the King of heaven is their

God, and He is the God of heaven and earth and will humble thy pride straightway." The lawless governor said to her, "I think, O Queen Alexandra, that the magic of George, who came [152] to thee, has entered into thee." And she said to him, "My Lord Jesus Christ has called me by the holy calling of George." When the lawless governor heard the name of Christ from her mouth, he was greatly enraged, and laid hold of her hair, and came forth to the governors: and he showed her all the sufferings which could be caused by the instruments of torture and brought her to the governors and told them everything she had said. Then the governors commanded to hang her up naked upon the wooden horse, but she held her peace, and her eyes looked up to heaven, and she said to Saint George, "O George, my master, pray for me, for I suffer greatly." The righteous man said to her, "Bear patiently for a little, O Queen, that thou mayest receive the incorruptible crown from the hands of my Lord Jesus Christ." The Queen said to him, "Master, what shalt I do, for I have not received Christian baptism?" The blessed man said to her, "Be of good cheer, for thou shalt receive baptism in the fountain of thine own blood by the stroke of the sword;" and they straightway passed the sentence of death upon her, that her head was to be cut off by the sword. And when they took her out to take off her holy head, she cried out, saying, "Behold I have kept open the door of my palace [to Thee], O my Lord Jesus Christ, open to me the paradise of joy, and receive me to Thyself without shame." And when she had said these things they [153] took off her holy head on the fifteenth day of Pharmûthi,¹ and she received her crown incorruptible for ever.

After these things the governors were gathered together to Saint George, and said to him, "Behold, O George, thou hast destroyed the Queen and hast gained an advantage over us." Magnentius the governor said to them, "Let us pass the sentence of death upon him lest he destroy us all." Then Dadianus the governor sat down and wrote the death sentence of the blessed

¹ I. e., April 9.

man George, saying "George of Melitene, the chief of the Galileans, hath set behind his back the decrees of the seventy governors of the whole world, the ministers of the victorious gods; we therefore command that his head be taken off with the sword; and know, O ye peoples, that we are guiltless of his blood;" and the seventy governors signed the sentence of death. And Saint George took his sentence of death in his holy hands, and came forth with gladness, rejoicing greatly. When he came out to the place where he was to consummate his martyrdom, he said to the soldiers, "Brethren, wait a little for me, that I may pray to my God for these seventy lawless governors, who, as ye know, have tortured me for seven years." Now the governors had left the saint and had prepared a feast, and were rejoicing at the death of the blessed man. Then the blessed man looked up to heaven and said, "O my Lord Jesus Christ, who didst make fire come from heaven by the words of Thy servant Elijah the Prophet [154] and devour the two captains of fifty and their hundred soldiers, send down to me, O my God, of that same fire that it may devour these seventy lawless governors." And while the words were yet in his mouth, fire came forth from heaven and devoured the seventy lawless governors who held their cups of wine untasted in their hands; and the fire also devoured the five thousand godless soldiers who served them. Now the soldiers who were with Saint George knew not of the matter until they had taken off his holy head. When the righteous man knew that the fire had devoured the impious ones, he bowed his knees, and prayed, saying, "O my Lord and God, the joy of my soul and spirit, the Father of my Lord Jesus Christ, hearken unto Thy servant George this day, and receive me to Thyself in Thy abundant joy. O my Lord, I see standing here a mighty multitude who think to take my body away with them when I shall soon have consummated my martyrdom. Thou knowest, O my Lord, that my body will not suffice for the whole world, but hear me, O Lord, at this present, and grant a favour to my name, that through Thee there may be salvation and help to all the world; so that Thou, O Jesus Christ our Lord, together with Thy Good Father, and

the Holy and Vivifying Spirit, mayest have the glory which is meet for Thee, for ever and ever, Amen." And when he had said 'Amen', the whole firmament was filled with the angels of the Highest, and our Lord Jesus Christ came to him seated upon [155] the Cherubim and Seraphim, and the company of the Prophets and the Apostles, and the martyrs, and all the saints, and all the hosts of heaven were praising Him; and all the soldiers who were with the blessed man slept, and became as dead men. And the Lord said to the blessed George, "Hail, My George! Hail, beloved of Myself and of My angels! Hail, champion of the kingdom of heaven! Blessed art thou this day, O George My beloved, for I have made ready for thee seven crowns of glory in the hands of My Father, and He will place them upon thy head this day. Blessed art thou, O My beloved George, for I have prepared for thee a royal crown set with gold and pearls and I will put it on thy head with My own hands this day. Blessed art thou this day, O My beloved George, for there is prepared for thee a great and exalted throne beautifully set with exceeding fine gold and a true priceless stone, and they will seat thee upon it this day in the highest heavens by the Holy Ghost. Blessed art thou, O My beloved George, for the pearly gates of the tabernacles of light are open to thee, and thou shalt go into the presence of the Holy Trinity and none shall prevent thee. Blessed art thou, O My beloved George, the valiant one, for My Good Father has written thy name upon the chariot of the Holy Trinity, that whosoever shall say, "O God of George, help us, [156] hear us," them thou shalt hear straightway. Blessed art thou, O My beloved George, for thou didst confess My name, and the Good Father, and the Holy Ghost, before the governors of the whole world, and I will confess thee in heaven where thou shalt be in great light. And I say unto thee, O My beloved, that inasmuch as among all mankind and in the whole world there was, for three years, no one able to confess My name, neither elder, nor deacon, nor a lay person, except thyself alone, and thou didst stand up before the seventy governors of the whole world, I swear by My right hand, O My beloved one, that I will

establish a covenant with thee that when thou shalt bow thyself upon thy spiritual face in heaven and shalt come with all thy congregation to worship the holy Trinity, all the saints shall know thee by reason of the honour which I will show thee, O My beloved, and they all shall know that thou art George the beloved of God, and shall adore thee according to the command of My Good Father. And moreover, behold now My beloved, I have joined thy name to Mine that it may be a haven of safety throughout the whole world, that every man or woman who shall [157] happen to be in danger by judgments, by executioners, by prisons, by seas, by waters, or in harbours, or by travelling, by attacks, by thieves, by wild beasts, by fire, by lions, by violent death, by any necessity, by a multitude of deep afflictions, or in short by any afflictions whatever that befall the children of men, and they cry up to Me in thy name three times, saying, "O God of George, help us," I will hear them quickly and will fulfil every thing that they shall ask with their heart. The name of every one¹ who shall build a martyrion in thy name, or who shall cause a book of thy sufferings and thy contests to be placed in a church for reading in thy name, will I write in the Book of Life, and I will cause him to be in the same place with thee in my kingdom for ever. Whosoever shall make a gift, or an offering of first-fruits to the church in thy name, or who shall feed the poor in thy name, or the widow on the day of thy glorious commemoration, to him will I give help in this world, and I will make him to enjoy with thee the good things of My kingdom. Whosoever shall clothe one naked person in thy name, him will I clothe with the garments of heaven. Whosoever shall burn a lamp in the church in thy name or a little incense, upon him will I make My angels shine when he shall come to Me in joy. Whosoever shall give thy name to his son in faith, his heart will I comfort within him. Whosoever shall receive a stranger in thy [158] name, his sins will I forgive him, and I will receive him into My kingdom for ever. And I swear to thee by Myself, O George

¹ Read οὐτος πῶμι νιβέν.

My beloved, as I have already said to thee, so I now say again to thee, that among those born of women there is none like unto John the Baptist, and that among the company of martyrs there shall be none like unto thee, neither among those who have been, nor among those who shall be. And now hasten, My beloved, and fulfil thy dispensation that I may take thee up with Me upon the chariot of the cherubim, and give thee as a gift to My Good Father and the Holy Spirit; and all the angels of heaven will rejoice with thee, for they are awaiting thee. As concerning thy body I will now cause an earthquake to take place that no man among these multitudes may take thy body away with him until thy servants come to carry it away. And behold, I have already taken thy mother, and thy two sisters, and thy bride, who was betrothed to thee, to My kingdom before thee that they might not see thy death in this world, but that they might see thee, and thy father, and thy dear [adopted] father, and the great glory which I will give thee in My kingdom in heaven; and behold, for thy sake, I have destroyed the lawless governors of the whole world. When thy blood has been poured out upon the ground, the service of idols shall cease, and men shall glorify My name throughout [159] the whole world. I will cause thy kinsman to build a shrine for thee in thy city and to lay thy body in it with honour. And after a short time Satan will stir up a persecution against the churches, and the blood of thousands of martyrs throughout the whole world shall be shed. And when twenty-one years have gone by, the impious governor of that time shall take counsel to destroy thy holy shrine by reason of the mighty deeds which I will work by thee in thy holy shrine. And he will send a general with his soldiers to do this thing, but I will cause thee to destroy him by an exceeding violent death, even as thou hast destroyed these governors, and the persecution shall cease through thee. And I will send thee to destroy that impious governor, and I will seat another in his place according to the command of My Good Father. And he shall build for thee a splendid and beautiful shrine, and he shall glorify thy church; and the whole world shall serve me in freedom for ever. And I will build thee a multitude

of shrines throughout the whole world; I will make all the nations of the whole world to glorify thee; I will make thy name to fill the whole world; I will make a multitude of gifts to thy shrine; and I will make men to celebrate thy festival in the whole world and especially the day of thy commemoration, which is the day of the consummation of thy martyrdom. I will make all creatures upon earth to enjoy this day; and I will crown the fruits of the earth on the day in which thou art crowned; and on the day of the dedication to thee of the first-fruits of the earth, which is the seventh day of Athor,¹ thy name, O My [160] beloved George, My valiant soldier, shall be exalted in heaven and glorious upon earth for ever and ever, Amen." And when the Lord had said these things to him, He filled him with power and joy, and the blessed man rejoiced greatly and exulted, saying, "I thank thee, O my Lord Jesus, that thou hast honoured me more than I deserve;" and the Lord made the sign of the cross over him, and disappeared from his sight. Then the holy man roused the soldiers, saying, "Come, my brethren, and perform that which has been commanded you:" and he straightway stretched out his neck and the soldiers took off his holy head, and there came forth from it blood and milk. And the Lord caused Michael to receive the blood and milk in his garment of light, and the Lord received his soul in to His own hands, and embraced it, and He² wrapped it in the purple of the aether and ascended into the heights with it. And the whole firmament was filled with the holy angels and the company of the saints, and they hymned it until the Lord gave it as a gift to His Good Father

¹ I. e., November 3. According to the Coptic calendar this is the day on which St. George of Alexandria was martyred. Theodotus here seems to confuse George of Alexandria with George the Megalo-martyr. This mistake has also been made by Ludolf who calls this George **ⲁⲫⲓⲁⲛⲓⲁⲛⲓⲁⲛⲓ**: 'chief martyr.' Ludolf, *Hist. Aeth. Comment.* p. 397, November 3 and note 1.

² According to Coptic tradition St. George is the only martyr who was esteemed worthy of being carried up to heaven by Christ. His task of carrying the souls of martyrs up to heaven was usually deputed to an archangel, as in the case of Eusebius whose soul was taken up to heaven by Raphael. See Hyvernât, *Les Actes des Martyres de L'Égypte*, p. 38.

and the Holy Spirit. And He put upon it a garment of light and an excellent diadem of gold set with precious stones, and [161] there were seven crowns upon the diadem wreathed with the flowers of the tree of life, and the Lord wrote his name with the first-born for ever. And He caused the whole company of heaven and all the bands of the saints to seat him upon a throne and to celebrate a festival with him in the heavenly Jerusalem.

And after these things there were earthquakes and thunders and lightnings and violent rains, and all the people who were standing by and the soldiers fled into the city. But Pasikrates the servant of Saint George stood outside beside the body of his master and wept over him, and there was neither rain nor storm in the place where the body of the saint was, but the whole place was full of light. Then the two servants of Saint George who were in the city, came out to their fellow-servant who was outside weeping by the body of their master, and when they saw that they had taken off his head, they straightway cast themselves down upon him, and worshipped him, and wept; and Apa Pasikrates told them everything that the Lord had said to their master, and they were exceeding glad. And they joined his holy head to his blessed body, and the head clave to it as if it had never been cut off from it; and there was no mark of the sword stroke left on it. And his servants said to one another, "Verily God hath received our master unto Himself, and He will perform for him everything that He hath promised him." Then [162] they took the holy body sprinkled with incense and carried it into the house which they had hired for the seven years, and there was no one in it except themselves, and they hid it there. And there was darkness and an earthquake, and the sea rose up over the city wishing to submerge it; and the faithful who had heard the words of the Lord when He spake with the blessed George, cried out, "O God of George, help us in this need;" and straightway the sea went down and the storm ceased, and the sun came forth. And on the morrow the servants of Saint George sought after the governors, and when they found that the Lord had destroyed them there was great joy throughout the whole world,

and they opened the doors of the churches again everywhere. Then the servants of Saint George brought exceeding fine napkins and very precious incense, and they carefully prepared the body of their lord for burial, and carried it secretly through the city, and laid it in a ship, and brought it to Diospolis together with the account of his sufferings. And they found that the relatives of Saint George had gone to their rest in God. Now there was there a man called Andrew, the brother of Saint George's mother, and he received the body of the saint into his house rejoicing greatly. And the whole city was gathered together and they built a shrine to him in Saint George's own house, and [163] they sent to Jerusalem and brought the Archbishop, Abba Theodosius, who consecrated it on the seventh day of the month Athor, and they laid his holy remains in it. And on this same day, that is to say, the seventh day of the month Athor, they celebrated the holy sacrifice of the holy body and glorious blood of our Lord Jesus Christ; and many signs and miracles took place in the holy shrine of Saint George. And Saint George came down from heaven according to the command of the Lord, and destroyed Euchios the general, and plucked out the eyes of Diocletian, and drove him forth from the palace, and set Constantine the emperor on the throne in his stead. And Constantine opened the churches throughout the whole world; he threw open the prison doors; he manifested forth the Cross; he confirmed the orthodox faith; he built the Church of the Resurrection of our Lord in Jerusalem and many churches throughout the whole world. And he went into the shrine of the Church of the Resurrection,¹ and prayed there, and he went into the shrine of Saint George with his mother Helena, and his sister Eudoxia, and Saint George appeared to him by night, and told him what he should do. And he built the holy shrine of Saint George in Diospolis, which formerly was small, and made it beautiful, and it is that in which [164] the many signs and mighty deeds which are written in other

¹ The Church of the Resurrection was dedicated by Constantine A. D. 335. See Tillemont, *Histoire des Empereurs*, iv, 227.

books than this took place. And they glorified God and His holy martyr Saint George, who consummated his strife on the twenty-third of the month Pharmûthi at the ninth hour of the day of preparation, and all those who were martyred through Saint George, being twenty-eight thousand six hundred and eighty, and Alexandra the Queen, and they received the incorruptible crown through our Lord Jesus Christ, and they now delight themselves with Saint George in Jerusalem the city of all the saints.

And behold now, [my brethren] we have hitherto only made known to you concerning the sufferings and the honourworthy strife which Saint George the victorious warrior of our Lord Jesus Christ endured patiently; but let us now consider the exalted honours which he received in heaven through our Lord Jesus Christ. Hear then, O beloved, what I the feeble Theodotus, have seen with my own eyes and heard with my own ears.

It came to pass in the time of the God-loving emperor Theodosius of glorious memory that on the first day of his reign he saw a marvellous thing,¹ he saw Saint George come from heaven with great glory and the archangel [Michael] with him, and he seated the God-loving emperor Theodosius upon the [165] throne of the Greeks, and his faith within him was strong in Saint George all the time [of his rule]. And when he had reigned twenty years he built a large church to the name of Saint George², and he gathered together all the Bishops to the consecration of the church of Saint George, and he sent for all the Bishops and even for my feeble self, a weak old man. And when we had consecrated the holy church in the name of God and of Saint George, the precentor (?) sang the Psalms in their proper order, and the emperor and his nobles and the whole

¹ See Amélineau, *Contes et Romans d'Égypte*, ii pp. 152—166.

² I have not been able to find any mention of the building of a church to St. George by Theodosius; but Constantine built a church to him at Lydda and another at Constantinople. See *Acta Sanctorum* Apl. 23, p. iii, col. i, and Tillemont, *Mémoires*, v. p. 185.

city were with us. And after the emperor and the whole multitude had sat down, he commanded the martyrdom of Saint George to be read, for that day was the twenty-third of Pharmûthi, and we listened breathlessly. But when the reader came to that place where God testified to Saint George, saying, "There is none like unto thee among all the martyrs, neither shall there be any like unto thee for ever," the subject puzzled me, and I said, "Since so many generals and eparchs and governors of this world have forsaken all the glory of this world, and their rank, and wealth, and have died for the name of our Lord Jesus Christ under the impious and lawless emperor Diocletian, how can this holy martyr be more exalted than they all? When we [166] had celebrated the Holy Communion and the evening had come, we lighted a lamp for the emperor, and lay down to sleep, and neither the emperor nor any of the others did eat, but he slept with us in the holy church. Now it was the evening of the Lord's day, for the consecration of the church took place on the Sabbath day. And when the night had come and we had, as was meet, performed the office for the night, and had said, 'Amen', we sat down to speak of the mightiness of God, and the emperor came with us. And one of our fathers, a Bishop,¹ was taken up to heaven in a vision, and he saw most exalted mysteries the which it is not lawful for an earthly being to utter. He said, "I saw that I was standing before the throne of the Father, and I saw thousands of thousands, and myriads of myriads praising the holy Trinity, and coming in bands, and they worshipped God, and glorified Him, and blessed Him, and made their requests, and afterwards they stood in rows, and no earthly creature could describe the glory and the great honour which they had received from the Trinity. And I saw one coming forth from within the veil like unto a king wearing a diadem of gold with seven crowns upon it, and he was riding upon a white horse,² and he was many

¹ The Bishop appears to have been Theodotus himself. See page 329, line 8.

² In Brit. Mus. MS. Or. 713, fol 2b, there is a coloured picture of the martyr having overcome a scaly, winged dragon and riding upon a white horse.

times brighter than the sun, and was equipped with sword and armour and the apparel of a king; in short his kingly dignity [167] was immeasurable. And when he came forth a mighty multitude followed him on this side and on that, and I saw all the saints bowing down before him, and when I looked I was speechless, and I wished to know who he was. And I looked on my right hand and I saw a monk standing having wings like an angel of God, and he wore a kingly crown and raiment the like of which there is not among the kingdoms of the world, and he had a golden staff in his right hand, and his face was full of joy, and great glory surrounded him. And I besought him, saying, 'My father, I beseech thee to show me who thou art that art in such honour as this.' And he embraced me and said to me, 'I am Paul¹ of Tamma, and well hast thou come, O shepherd of our true King, our Lord Jesus Christ;' and when he had said these things to me I rejoiced that I had found freedom of speech before him. And I said to him, 'O master, my holy father, inasmuch as thou hast deemed me worthy of thy holy salutation, I beseech thee to tell me who is this great king that has just come, to whom all this multitude has bowed the knee?' Then the blessed man's mouth broke into a spiritual smile and he said to me, 'Knowest thou not who this is?' And I said to him, [168] 'O father, how should I know who this is since I have never seen him before?' He answered and said to me, 'I have been sent to thee to make thee certain of the things which thou didst ponder over in thy heart yesterday in the church concerning

¹ Paul of Tamma in the nome of Koeis, ΠΑΥΛΕ ΟΥΡΕΜΤΑΜΜΑ ΖΜ ΠΤΑΩ ΚΟΕΙC is mentioned in the narrative of a journey made by Paul and Ezekiel in the mountain of Merocit. See Zoega, *Catalogus*, p. 368, line 22. On a stele published in the *Recueil des Travaux*, v. p. 63 Paul of Tamma, ΠΡΕΜΔΑΜΜΑ, is invoked with the Persons of the Trinity and several of the Saints. Koeis has been identified with the Cynopolis of Strabo and the modern Arabic town called القيس el-Qîs. See Champolion, *L'Égypte*, pp. 301—303; Quatremère, *Mémoires*, pp. 141, 515 and Renaudot, *Hist. Patriarch. Alexandrin.*, pp. 176, 184, 450, 458.

Saint George, the beloved of God, the chosen martyr exalted above all the saints according to the words of our Saviour. The works of every soul which comes forth from the body, whether of righteous men or whether of sinners, are manifested forth on the spiritual¹ tablet and the soul is in its presence always, and its deeds are written upon it. When it pleased my Lord Jesus Christ to take me, His servant, to my rest and to visit me, I came forth from the world, and He esteemed me worthy of His goodness, and He brought me into His city, and I saw this being whom thou hast seen. And he had on this royal diadem with seven crowns above it, and I looked upon it and read the writing which was written upon it, which said, 'I am George of Melitene, from Diospolis, who died three times for the name of our Lord Jesus Christ,' and I saw all the saints bowing their knees before him. Now I had endured many sufferings for the name of our Lord Jesus Christ and died four² times, and I said within myself, 'Behold, I am equal to him in honour,' and I refrained from bending the knee to him. And straightway, in a moment, He who knows the hearts of all men sent the Archangel [169] Michael to me who said, 'O excellent Paul, why hast thou not taken part in the spiritual salutation according to the command of the Almighty?' and I told him what was in my heart. Then he took me immediately to the holy Apa Noub the confessor, who had been both a monk and a martyr, and he showed him the command of God. The holy confessor said to me, 'O Paul my holy father, go and perform the command of God, and say not, I have suffered like the mighty George, for thou, of thine own free will, [didst suffer] greatly; but that just man did for God's sake suffer by axes, by double edged hatchets, by saws, by nails, by fire, by two edged swords, and by the mouths of wild beasts. And I say unto thee, O my beloved one, that when

¹ Theodotus means that the tablet existed in *form* only.

² Seven times. Amélineau, *Contes et Romans d'Égypte*, ii. p. 160. The monk Paul had a mania for committing suicide: which he is said to have done seven times

the attendant cometh and sayeth unto thee, 'The Lord calleth for thee, come,' is not thy going better than seventy years of a monk's life in his cell?' When I heard these things I changed my mind through the words of the archangel and the holy man, and I said, 'Forgive me'; and they rejoiced with me, and I went to the holy martyr of Christ and straightway made obeisance before him. [And the holy man said], 'O faithful shepherd of Christ, console thyself, for there is no one like unto thyself among the martyrs [170] who are crowned [except] Saint George himself.' And while the holy man (Paul of Tamma) was talking with me, Saint George the soldier of Christ came up to me with his face beaming with rays of light, and he saluted me and filled me with joy and gladness, and said to me, 'When thou goest to thy city Ancyra, build thou a temple to me in it, that I may come and dwell with thee, for it will be one hundred and five months before thou shalt come to me in this holy city.' When he had said these things to me I rose up straightway from my vision." When the emperor and the twelve Bishops saw the radiant face of that Bishop they knew that he had seen a revelation, and they entreated him to tell them what he had seen. And he, as his mind came to him, told them all the vision he had seen, and they marvelled greatly, and glorified God and the holy martyr Saint George. And the emperor answered and said, "On the day when God seated me, unworthy though I be, upon the Roman throne, I saw with my sinful eyes, Saint George with glorious visage come from heaven holding a sceptre of gold in his right hand, and the archangel Michael was with him. And I saw a diadem of gold and seven crowns upon his head, and he shone a thousand times brighter than the sun, and he came to me filled with joy, and took hold of me, and seated me upon the imperial [171] throne, and a number of the nobles of the army saw him face to face. And I saw him again in his holy church and he showed me things that would do good to my soul." Now when I (Theodotus) heard these things, I blessed my Lord Jesus and His holy martyrs. After these things that Bishop went to his city and built a beautiful church in the name of God and Saint

George, and consecrated it with his own hands before he came out of the body. Now that Bishop was one of the three hundred and eighteen Bishops that were gathered together in Nicea;¹ and he filled the office of Bishop for seventy-five years, and he died in God when he was one hundred and eighteen years old.

Behold now, O beloved brethren, we have told you these things of the great honours which God has vouchsafed to the valiant soldier of strength, the mighty athlete, Saint George, whose festival is celebrated this day throughout all earth and heaven, and of the remainder of his glory and of the mighty and exalted honour he holds in the heavenly Jerusalem, the city of Christ the King. And now O beloved, blessed of God, since we know of a truth that Saint George has drawn nigh to God in this manner and has obtained freedom to enter into the presence of the Holy Trinity at all times and to show favour to every one, let us make ourselves champions, through love, of our poor brethren and strangers; let us love one another, let us keep innocence, and it shall come to pass to all of us, O beloved, that Saint George will, through our Lord Jesus Christ, show favour to us, and have compassion upon us, and forgive us our sins, and bless [172] the gathering together of our people, small and great, old men and young men, and widows and virgins. And, finally, may He bless him that took the charge of preparing this book and of finishing it in true suffering through Jesus Christ our Lord, to whom be the glory meet for Him and His Good Father, and the Holy, and vivifying, and consubstantial Spirit, (who are) with Him, now and always and to eternity of all eternities, Amen.

¹ Theodotus was not present at the Council of Nicea. See the list of the Bishops from the Province of Galatia in Labbé, *Sacrorum Conciliorum Collectio*, ii, col. 2.



